

THE ANIMALS' CAUSE

Being Papers contributed to the International
Anti-Vivisection and Animal Protection Congress
JULY 6-10th, 1909.

VOL. I.

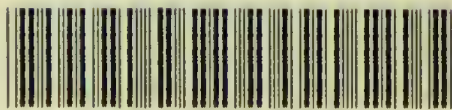
EDITED BY
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"No civilisation is complete which does not include the dumb and defenceless of God's creatures within the sphere of charity and mercy."—Queen Victoria.

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A Selection of Papers Contributed to
the International Anti-Vivisection and
Animal Protection Congress, held at
the Caxton Hall, Westminster, London,
July 6th-10th, 1909.

Edited by
L. LIND-AF-HAGEBY,
Hon. General Secretary of the Congress.

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To advocate a consistent opposition to all forms of Cruelty to
Animals.*

Zweck : *Die Bewegung für die Abschaffung der Vivisektion zu fördern.
Eine konsequente Bekämpfung aller Arten von Grausamkeit
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But : *Avancer le mouvement en faveur de l'abolition de la vivisection.
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Sociedad Protectora de los Animales
(Argentine Republic).

The South Bend Humane Society.

The Ottawa Humane Society.

The Humane Society of New York.

The Women's Pennsylvania Society for the
Prevention of Cruelty to Animals.

The Alabama Humane Society.

The Humane Society of Auburn.

The Humane Society of Birmingham.

The Broome County Humane Society.

The Humane Society of Berks County,
Pa.

The Champaign County Humane Society.

The Cattaraugus County Branch of the
American Society for the Prevention
of Cruelty to Animals.

The Meriden Humane Society.

The Michigan Humane Association.

The Port Elizabeth Society for the Preven-
tion of Cruelty to Animals, South
Africa.

The Paramaribo Society for the Prevention
of Cruelty to Animals.

The Tokyo Society for the Prevention of
Cruelty to Animals.

And other Societies.

OUTLINES OF PROGRAMME.

The Congress commenced by a *Reception* to the delegates, held at the Westminster Palace Hotel on the evening of July 6. The first plenary meeting of the Congress was held in the morning of July 7, when, after an inaugural speech by Sir George Kekewich, M.P., the work of the different sessions began. A public lecture by Herr Hugo Heiss, Abattoir Director of Straubing, on "Das Deutsche Abattoir-System," concluded the proceedings of the first day. On July 8 the business of the Congress was carried out in the General Protection of Animals Department and in the Medical and Parliamentary Anti-vivisection Sections. In the afternoon a *Practical Demonstration of Humane Killing* was held in connection with the Slaughter-house Reform Section, and in the evening a great *Public Meeting* took place at the Queen's Hall, at which the Viscountess Churchill presented the Congress colours to the delegates. On the conclusion of the sessional work of the Congress on July 9 the delegates attended a *Garden Party* in the grounds of the Anti-vivisection Hospital at Battersea, followed by a *Reception* at the Animals' Hospital. On July 10 the delegates and members of the Congress took part in a great *Procession* from the Embankment to Hyde Park, terminating in a *Mass Meeting* in the park, at which a strong resolution against vivisection was carried. On Sunday, July 11, they assembled at a *Special Service* at St. John's, Westminster, at which Archdeacon Wilberforce preached a sermon in reference to the anti-vivisection and animal protection cause. On July 12 a *Matinée*, organised by the Theatrical Anti-vivisection League, was given at the Criterion Theatre in honour of the Congress. An *Exhibition* of humane implements and objects relating to the work of the Congress was held at the Caxton Hall, and was open to the general public throughout the proceedings.

At the final plenary meeting of the Congress on July 10 the delegates resolved to reconstitute the old World League into an international federation under the name of *The International Federation of Animal Protection and Anti-vivisection Societies*.

The chairmen and speakers of the Congress included Mr. R. S. Ayling, Mrs. Annie Besant, Docteur Henry Boucher, Dr. Robert Bell, Dr. Alex. Bowie, Dr. Helen Bouchier, Dr. E. Berdoc, Herr Hermann Brinkmann, Mr. T. H. Brigg, Mrs. Bradshaw, Professor Paul Böhringer, Mrs. Belais, Mr. Hunter Boyd, Mr. Ernest Bell, Mr. Sidney Beard, Mrs. Baillie-Weaver, the Rev. Dr. Thomas Burns, Miss Kate Emil Behnke, Dr. W. J. Cameron, Monsieur A. Coutaud, Mr. C. Cash, Mr. Robert Cameron, M.P., Docteur Foveau de Courmelles, the Hon. Stephen Coleridge, Mrs. Despard,

Mr. S. M. Doddington, Miss Damer Dawson, Mr. Timothy Davies, M.P., Professor Hjalmar Dahlström, Docteur Damman, Mr. R. Lacy Everett, M.P., the Rev. Todd Ferrier, Dr. Fox, Mr. H. A. Freeman, the Rev. J. P. Fallowes, Herr J. Gardell, Mr. George Greenwood, M.P., Miss J. M. Gregg, Herr Hugo Heiss, Madame van Hoorde, Dr. Stenson Hooker, Dr. E. Haughton, Monsieur Ernest Judet, Sir George Kekewich, K.C.B., M.P., Miss von Konow, Dr. Valentine Knaggs, Miss Lind-af-Hageby, Baronne Jules de Launay, Miss Lumsden, Mrs. H. M. Lennox, Mr. Arthur Lee, M.P. (late Civil Lord of the Admiralty), Mr. J. Lindsay, Captain W. M. Lee, Dr. G. R. Laurent, Sir Maurice Levy, M.P., Colonel L. Mehrn, Madame M. Mehrn, Mademoiselle Mengin, Mr. Swift MacNeill, M.P., Miss G. M. Mallett, Frau von der Osten, Lady Onslow, Mr. Lee Osborn, Dr. J. Oldfield, Dr. Fleetwood Outram, Mr. Poole, Dr. Robert Perks, Sir Robert Perks, M.P., Mr. W. H. Pickering, Professor L. Quidde, Docteur Jules Ruhl, Miss Runquist, Herr A. Roswall, Herr Magnus Schwantje, Mr. Henry Salt, Mr. W. T. Stead, Mr. Newton Scott, Mr. Jefferson Seligman, Docteur Sanchez de Silvera, Madame de Silva, Dr. Herbert Snow, Herr Johannes Smith, Herr Schiörn, Herr Schierenberg, Miss Schartau, Mr. G. M. Savile, the Rev. J. Stratton, Mr. F. G. Streeter, Dr. Thomas Simpson, Herr Christian Tenow, Madame Elna Tenow, Madame Constance Ullner, Herr Uppling, Mrs. Caroline Earle White, Miss Jessie Wade, Mr. J. Cathcart Wason, M.P., Mr. Howard Williams.

The following ladies acted as hostesses at the reception held at the Westminster Palace Hotel: Her Grace the Duchess of Hamilton, S.A. Princesse Marie Louise de Bourbon, Duchesse de Séville, H.S.H. the Princess Löwenstein Wertheim, the Princess Ghica, the Princess Karadja, the Duchess de Frias, the Marchioness of Donegall, the Countess of Plymouth, the Baroness Barnekow, the Lady Abinger, the Hon. Mrs. Charlton, Lady Paget, Lady Blomfield.

Miss Lind-af-Hageby welcomed the delegates on behalf of the Organising Committee of the Congress. Baroness de Launay replied for France, Herr Schwantje for Germany, Herr Chr. Tenow for Scandinavia, and Mr. Seligman for the United States.

The Parliamentary Anti-vivisection Section was supported by M. Lucien Millevoe, Député; M. Louis Martin, Sénateur; M. Maurice Barrès, Député; M. Daniel de Folleville, Député; Comte Ferri de Ludre, Député; M. Charles Deboucle, Député; M. Philippe Dauzon, Député; M. Mulac, Député; M. Georges Berry, Député; M. Charles Leboucq, Député; M. Charles Schneider, Député; M. Buyot, Député; M. Albert Wilm, Député; M. Daniel Lacombe, Député; M. Eugène Réveillaud, Député; M. Ch. Beauquier, Député; M. Etienne Pinault, Député; M. Jacques Chaumié, Député; M. Georges

Ponsot, Député; M. Ch. de Boury, Député; M. Steeg, Député; M. Francis de Préssensé, Député; M. Louis Hémon, Député; G. H. Roberts, Esq., M.P.; Frederick Mackarness, Esq., M.P.; Geo. Esslemont, Esq., M.P.; A. W. Black, Esq., M.P.; Wm. Delany, Esq., M.P.; J. Pointer, Esq., M.P.; G. A. Hardy, Esq., M.P.; Sir Maurice Levy, M.P.; Alpheus C. Morton, Esq., M.P.; A. H. Scott, Esq., M.P.; Sir Francis Channing, M.P.; L. Atherley Jones, Esq., K.C., M.P.; Hugh A. Law, Esq., M.P.; J. A. Seddon, Esq., M.P.; N. F. Luttrell, Esq., M.P.; Donald Smeaton, Esq., M.P.; George Greenwood, Esq., M.P.; Vaughan Davies, Esq., M.P.; F. W. Jowett, Esq., M.P.; William Field, Esq., M.P.; T. Summerbell, Esq., M.P.; R. Lacy Everett, Esq., M.P.; James O'Grady, Esq., M.P.; T. Fred Richards, Esq., M.P.; J. Cathcart Wason, Esq., M.P.; John Hodge, Esq., M.P.; Robert Cameron, Esq., M.P.; R. S. Jackson, Esq., M.P.

The lengthy and sympathetic reports of the Congress which appeared in the British Press and in many representative papers on the Continent and in America bore testimony to the impression created by this the largest and most influential gathering of friends of animals ever held in any part of the world. The *Times* published full reports of the proceedings day by day; the *Daily Telegraph*, the *Morning Post*, the *Standard*, the *Daily Mail*, the *Morning Leader*, the *Daily Graphic* devoted much space to accounts of the discussions and the demonstrations; the *Daily News* published a long leading article in support of the objects of the Congress; and the *New York Herald* gave continuous help by the publication of detailed reports and appreciative notices.

RESOLUTIONS PASSED AT THE CONGRESS :

HUMANE EDUCATION.

Proposed by Professor L. Quidde, seconded by Mr. Ernest Bell :

“ That in the opinion of this Congress instruction in humanity to animals should be an integral item in the curriculum of schools.”

PIT PONIES.

Proposed by Mr. W. H. Pickering, H.M. Chief Inspector of Mines for Yorkshire and Lincolnshire, seconded by Herr Schierenberg :

“ That in the opinion of this Congress it is desirable to direct the attention of the Governments of all civilised countries to the treatment of animals working in underground mines, with the object of preventing cruelty, improving the conditions of work, and educating the drivers and other persons who have control of such animals.”

THE DOCKING OF HORSES.

Proposed by Mr. J. Lee Osborn, seconded by Professor Böhringer :

“ That in the opinion of this Congress the docking of horses, being a cruel and senseless fashion, should be forbidden by law.”

TRAFFIC IN DECREPIT HORSES.

Proposed by Mrs. Lloyd Price, seconded by the Rev. Godwin Swift :

“ That the British traffic in worn-out horses is cruel and disgraceful, and that it is incumbent on this country to take steps to forbid its continuance.”

PARIS CAB HORSES.

Proposed by Miss Lind-af-Hageby, seconded by Baronne Jules de Launay :

“ That the Congress expresses its cordial sympathy with the work of ‘ La Ligue Française pour la Protection du Cheval,’ and thanks Monsieur Judet for his excellent address on the protection of horses in Paris.”

DRAUGHT DOGS.

Proposed by Miss Lind-af-Hageby, seconded by Monsieur A. Coutaud :

“ That this Congress begs the Belgian and Dutch Governments seriously to consider the sufferings of draught dogs in Belgium and Holland, and to enforce the regulations which already exist, and which are not now enforced.”

THE SEAL TRAFFIC.

Proposed by Mr. Gordon M. Savile, seconded by the Rev. J. Stratton :

“ That in the belief that many actions of atrocious cruelty have been and will be perpetrated in connection with the sealing traffic, and in the further belief that comprehensive legislation on the subject would be difficult to obtain, and still more difficult effectively to enforce, this Congress is of opinion that for practical purposes the case would best be met by a widely organised boycott of all direct products of the traffic in question.”

BULL FIGHTS.

Proposed by Miss Schartau, seconded by Miss Lind-af-Hageby :

“ That this Congress considers bull fights unworthy of a civilised nation.”

Proposed by Dr. Sanchez de Silvera, seconded by Mr. Haughton :

“ The members of the International Congress of London unanimously beg Her Majesty the Queen of Spain, Victoria Eugenie, not to continue to impose upon herself the torment of assisting by her presence at bull fights, as they believe that it is contrary to her generous sentiments : furthermore, because her presence actually sanctions in a certain sense this great atrocity ; and the aforesaid members also beg Her Majesty to make use of her influence with her august husband with the view of obtaining the cessation of these savage spectacles, so that they may disappear from the customs of noble and generous Spain.”

VIVISECTION AND THE PROGRESS OF MEDICINE AND SURGERY.

Proposed by Dr. Alexander Bowie, seconded by Dr. W. J. Cameron :

“ That this meeting considers that vivisection in no way furthers the true progress of medicine and surgery, and that the discontinuance of experiments upon living animals would benefit the art of healing.

ABOLITION OF VIVISECTION.

Proposed and seconded by Sir George Kekewich, M.P., Mrs. Despard, Mr. Cuninghame Graham, Dr. W. J. Cameron, Miss Lind-af-Hageby, Mr. Roy Horniman, and others :

“ That this meeting of supporters of the Congress declares vivisection to be morally unjustifiable, and calls upon Parliament to repeal the Act of 1876.”

(Passed after speeches from several platforms at the great open-air meeting in Hyde Park.)

NATURAL METHODS OF HEALING VERSUS VIVISECTION.

Proposed by Dr. Fleetwood Outram, seconded by Mr. Sparrow :

“ That this meeting considers that medical science can only fulfil its highest aim and perform its obligations to succeeding generations by close co-operation with nature and absolute obedience to her laws.”

INTERNATIONAL PARLIAMENTARY ANTI-VIVISECTION COMMITTEE.

Proposed by Mr. George Greenwood, M.P., seconded by Sir Robert Perks, M.P. :

“ That this meeting cordially supports the formation of an International Parliamentary Anti-Vivisection Committee, for the purpose of facilitating international legislation on the subject of vivisection.”

THE NOBEL PRIZE AND VIVISECTION.

Proposed by Herr Anders Roswall, seconded by Herr Christian Tenow :

“ That the Medical Section of this Congress is strongly opposed to the granting of the Medical Nobel Prize to the most noted vivisectors of our time, such as Koch, Behring, Pawlov, Ehrlich, and Metchnikoff. Thus the Nobel Prize, bequeathed by the great philanthropist to high and noble ideals, increases the suffering and misery in the world by encouraging a practice which is morally and scientifically reprehensible, whilst branches of medicine worthy of the greatest intellectual efforts of humanity remain neglected.”

Proposed by Professor L. Quidde, seconded by Herr Anders Roswall :

“ That this meeting of the whole Congress ratifies the resolution passed by the Medical Anti-Vivisection Section requesting the Nobel Committee not to award prizes to anyone engaged in the practice of vivisection.”

SLAUGHTER REFORM.

Proposed by Mr. Ernest Bell, seconded by Herr Hugo Heiss :

“ That this meeting of the Slaughterhouse Department of the Congress is of opinion that private slaughterhouses should be replaced by public abattoirs, and that the practice of stunning should be made compulsory in the case of all animals.”

SLAUGHTER REFORM.

Proposed by Mr. Ernest Bell, seconded by Professor Dahlström :

“That in view of the demonstration given yesterday, this meeting is of opinion that the use of the pole-axe should be entirely superseded by the use of an efficient shooting apparatus.

THE MILK INDUSTRY.

Proposed by Madame Elna Tenow, seconded by Miss Lind-af-Hageby :

“That this Congress considers it advisable for the delegates to establish Control Societies, on the Scandinavian system, which should be united with the national organisations for the protection of animals.”

PROTECTION OF BIRDS.

Proposed by Professor L. Quidde, seconded by Miss Kennedy :

“That it is essential that united international action should be taken with regard to the protection of migratory birds, especially with regard to the prohibition of bird-catching by net, and the preservation of forests and other breeding places of birds, and also with regard to the export and import of plumage for millinery purposes.”

THE NEED OF LEGISLATION.

Proposed by Mrs. Annie Besant, seconded by Mr. W. T. Stead :

“That this meeting of supporters of the International Anti-Vivisection and Animal Protection Congress, July 6-10, condemns cruelty to animals in all its forms, and prays the Governments of all countries represented to amend the laws relating to animals, so as to abolish all customs and practices which involve avoidable cruelty and suffering.

(At the public meeting in the Queen's Hall.)

THE PLACE OF THE NEXT CONGRESSES.

Proposed by Madame Malvina Mehrn, seconded by Lady Onslow :

“That the next Congress be held in two years' time in Copenhagen, and, subject to ratification at the next Congress, in New York in 1913.”

THE INTERNATIONAL FEDERATION OF ANIMAL PROTECTION AND ANTI-VIVISECTION SOCIETIES.

Proposed by Miss Lind-af-Hageby, seconded by Mrs. Belais :

“That this Congress reconstitute the old ‘World League’ into an international federation, to be called ‘The International Federation of Animal Protection and Anti-Vivisection Societies,’ and that the Congress appoint a Commission to draw up the Articles of Association.

THE NECESSITY FOR PUBLIC ABATTOIRS FROM THE HYGIENIC, ECONOMIC AND HUMANI- TARIAN POINTS OF VIEW.

By R. STEPHEN AYLING, F.R.I.B.A.

HYGIENIC.

For many years past the imperative necessity for closing private slaughterhouses and superseding them by public establishments erected and controlled by the municipal authorities has been generally acknowledged, but although a few public abattoirs are in existence, we in England have not touched the fringe of an "abattoir system."

A few months ago it was stated in a well-known daily journal that "only vegetarians and public health officers are really interested in abattoirs." That this statement is quite inaccurate may be proved by the fact that three years ago a petition was presented to the L.C.C. through Sir W. J. Collins, M.P., praying the Council "to take the necessary steps to give effect to this much-needed and long-delayed reform." The signatories included ladies and gentlemen eminent in the various arts and sciences of every shade of religious and political thought, but all united in this particular matter.

Unfortunately, it is true that the average citizen is indifferent, probably owing more to want of knowledge than any other cause. This attitude is also upheld, in a negative way, by the Press (with very few exceptions) refraining from publishing anything about such an unsavoury and unæsthetic subject.

So "the man in the street" really knows very little about "slaughterhouses," and he really cares very little, if the meat supplied to his household is palatable and apparently wholesome. Having paid taxes for officials to look after his interests, he concludes that it is impossible for unsound meat to reach his table.

Yet last year ninety-eight tons of tuberculous meat were condemned in the London Central Markets alone, representing no fewer than 37,675 separate seizures. Undoubtedly the vigilance of the sanitary officials is beyond praise, but that this amount of diseased meat should ever reach a public market at all, presumably for sale as food, is a very strong argument in favour of public abattoirs from the hygienic standpoint. Much good work is being done by the Humanitarian League to disseminate knowledge on the abattoir question by means of pamphlets and other literature, but these have necessarily only a comparatively small circulation among members and friends who are interested in the subject.

In 1896 a Royal Commission was appointed to inquire into the “administrative procedures for controlling danger to man through the use as food of the meat and milk of tuberculous animals.”

This Commission dealt exhaustively with the hygienic side of the abattoir question, and the many witnesses examined were those most competent to give evidence on the particular branch of the subject with which they were acquainted.

The following are extracts from the report of Commissioners presented to Parliament in 1898 :—

“1. We recommend that in all towns and municipal boroughs in England and Wales, and in Ireland, powers be conferred on the authorities similar to those conferred on Scottish corporations and municipalities by the Burgh Police (Scotland) Act, 1892, viz. :—

“(a) When the local authority in any town or urban district in England and Wales and Ireland have provided a public slaughterhouse, power be conferred on them to declare that no other place within the town or borough shall be used for slaughtering, except that a period of three years be allowed to the owners of existing registered private slaughterhouses to apply their premises to other purposes.

“(b) That local authorities be empowered to require all meat slaughtered elsewhere than in a public slaughterhouse and brought into the district for sale, to be taken to a place or places where such meat may be inspected.

“2. It appears desirable that in London the provision of public in substitution for private slaughterhouses should be considered in respect to the needs of London as a whole, and in determining their position regard must be had to the convenient conveyance of animals by railway from the markets beyond the limits of London, as well as from the Islington market, to the public slaughterhouses

“3. With regard to the slaughterhouses in rural districts, the case is not easy to deal with. But the difficulty is one that must be faced, otherwise there will be a dangerous tendency to send unwholesome animals to be slaughtered and sold in small villages where they escape inspection.

“4. We recommend further that it shall not be lawful to offer for sale the meat of any animal which has not been killed in a duly licensed slaughterhouse.”

The publication of this report caused the London County Council to consider the following recommendations framed by the Public Health Committee :—

“(A) That in the opinion of the Council it is desirable that, as a first step towards ensuring the proper inspection of meat, private slaughterhouses should cease to exist in London, and that butchers should in substitution be afforded such facilities as are necessary for the killing of animals in public slaughterhouses to be erected by the Council.

“(B) That a copy of this report and of the Council’s resolution thereon be sent to the Local Government Board, with an intimation that the Council is prepared to accept such responsibilities as may be necessary to give effect in London to the recommendations of the

Royal Commission on Tuberculosis, and that the Board be asked whether they will include in any legislation introduced by them in connection with the Royal Commission's report the provisions which would be necessary for this purpose."

These recommendations had the effect of producing an avalanche of opposition from the chief butchers' trade societies, all fearful that the vested interests of the members might suffer. Many deputations waited upon the London County Council, and after hearing the evidence, Sir Shirley F. Murphy, Medical Officer of Health to the L.C.C., was instructed to report on the statements of the several gentlemen who formed the deputations.

This report was an exceedingly interesting one, dealing exhaustively with the matter, and controverting many inaccurate or exaggerated statements, one of which was that public abattoirs for London alone would cost between £1,000,000 and £1,500,000.

The following are a few extracts from Sir Shirley Murphy's report, presented in November, 1898 :—

" (a) I am at a loss to understand how the estimated million is arrived at, and I find that the memorial of the meat and cattle trade section of the Chamber of Commerce mentions ' an initial outlay of probably one million and a-half sterling.' I can only conclude it is based on the assumption that public slaughterhouses will have to be provided for the total London population of four and a-half millions of inhabitants, instead of the comparatively small proportion of the population which now derives its meat supply from private slaughterhouses in London. I am, thanks to the courtesy of the Chairman of the Central Markets of the City Corporation, able to make a rough estimate of the proportion in which the meat supplied from private slaughterhouses stands to the total meat supply of London, and I find this estimate points to less than 10 per cent. Using the figures of Osthoff, who had had special experience of the cost of construction of public slaughterhouses in Germany, *I am led to the conclusion that to provide slaughterhouses to meet London requirements would cost the Council less than some improvements undertaken by the Council under the Housing of the Working Classes Act. From the health point of view such expenditure on public slaughterhouses would be incomparably more valuable.* Such slaughterhouses would serve the purpose of meat inspection stations, to which meat arriving dead in London and not consigned to the City markets would be taken. Beyond these stations there would not be need of more than two or three meat inspection stations. These would be situated near the principal railway stations, and the cost of each might be thought of as comparable to the cost of one of the Council's offices for the inspection of weights and measures. I have already shown in my report on public slaughterhouses that fees would be charged for their use; fees would be also charged for the inspection of meat. Members of the Royal Commission on Tuberculosis who visited Germany reported that ' all the public slaughterhouses in Germany are self-supporting.' *I see no reason why public slaughterhouses in London conducted on similar lines should not be self-supporting.*

“(b) When the Government introduces a Bill to give effect to those recommendations, which in the interest of public health is urgently needed throughout the country, it may be hoped that the necessary powers may be conferred upon the Council for safeguarding the London population against risks from unwholesome milk and meat. The effect of such action would no doubt be to ensure the slaughter in public slaughterhouses, and the inspection at the time of slaughter in all parts of the country, of the great majority of the cattle which now go to the butcher.

“(c) I may also submit extracts from Sir Richard Thorne’s recent Harben Lecture, which are to the following effect :—

“ ‘ How is the very proper demand of the butchers for uniformity in the conditions regulating the seizure of carcasses on account of tuberculosis to be met? How is such skilful handling of slightly tuberculous carcasses to be attained as will secure the removal of the diseased portions in such a way that no risk shall attach to the remainder? I only know one answer, namely, by the abolition as far as practicable of private slaughterhouses by the provision in all large centres of population, whether technically styled urban or rural, of public slaughterhouses under the direct control of the sanitary authorities and their officers, and by the adoption of measures which will, as soon as practicable, provide a class of skilled meat inspection.

“ ‘ *The properly administered public slaughterhouse is demanded as an act of justice to those trading in meat; it is demanded in the interests of public health and decency; it is demanded for the prevention of cruelty to the lower animals; and it is demanded in order to bring England, if not the United Kingdom, somewhat nearer the level of other civilised nations in this matter.*

“ ‘ Public slaughterhouses, officered by skilled inspectors, and supervised by medical officers of health, are urgently required, amongst other reasons, for the prevention of tuberculosis in man.

“ ‘ (d) The only obstacle which now remains to proper meat inspection is the existence of some *400 more or less private slaughterhouses, supplying less than a tenth of the meat sold in London. The cessation of their existence is urgently needed. The last Royal Commission recommend that when any local authority has provided a public slaughterhouse, power should be given to them to close private slaughterhouses, except that a period of three years be allowed to the owners of existing registered private slaughterhouses to apply their premises to other purposes.

“ ‘ The position of London is somewhat exceptional, seeing that more than one public slaughterhouse would be required to give owners of private slaughterhouses a reasonable alternative. *Certainly it is absolutely necessary that private slaughterhouses should cease to exist in London*, and I believe future requirements could be better considered when definite arrangements have been made for that purpose.’ ”

It may be questioned if these extracts are chosen only to emphasise one point of view, but the whole report is unreservedly in favour of public abattoirs and the abolition of private slaughterhouses.

* This was in 1898, to-day there are about 106 less.—R. S. A.

At the time when the matter was being considered by the L.C.C. (1898), the late Mr. Thomas Blashill (Architect to the Council) was instructed to visit many of the most important German abattoirs and report upon them to the Council. This report also is entirely favourable to the erection of public abattoirs. Space will not allow me to quote extracts from this document extensively, but it concludes with an interesting paragraph : " In smaller towns I saw new abattoirs being built, and I was assured that within ten years no town in Germany, large or small, would be without such an establishment."

In 1904 the Admiralty appointed a Commission to consider " the humane slaughtering of animals," and as this subject is one closely connected with abattoirs the matter was somewhat fully considered in the examination of witnesses. The report of this Commission was most strongly in favour of the abolition of private slaughterhouses, and the substitution of public abattoirs. Seven witnesses were examined on this question, and each expressed views in the affirmative.

It is a little difficult to gauge the effect which the work of the Commissions has had, or may have in the future, but since 1898 about sixteen new abattoirs have been erected by municipal authorities in the provinces—certainly a movement in the right direction, but quite an insignificant one from the comprehensive point of view. In London the practical effect has been nil, as no municipal abattoir has yet been built. The City Corporation has erected an abattoir at Islington, in which only about one-third of the animals sold in the markets are killed. It has been claimed that this is a " public abattoir," but I cannot agree that it is so in the ordinary sense of the words. It was stated at the opening ceremony that not a penny of its cost came out of the rates, and also that the Corporation did not expect the undertaking to prove remunerative, an expectation which has, unfortunately, been fully justified.

Supposing, however, that with the object of comparison we consider the Islington buildings as a municipal abattoir, and contrast it with those in Paris. At Islington in 1906 117,000 animals were slaughtered, at Paris in the same year about 3,000,000 animals were slaughtered in the two splendid public abattoirs. As the population of Paris is about $2\frac{1}{2}$ millions and that of London $4\frac{1}{2}$ millions, the proportion of animals killed for food in the public abattoirs in Paris is about 1.2 animals per person per annum, whilst in London those supplied from Islington would represent about .026 of an animal per person per annum.

Assuming that the Londoner consumes as much meat as the Parisian, this surprising difference is made up to some extent by meat supplied through the London private slaughterhouses, with their totally inadequate system of inspection and supervision, but more particularly by the provision of foreign imported meat.

ECONOMIC.

Almost invariably when a public abattoir is proposed to be erected, most strenuous opposition is offered by the butchers, either individually or through their trade societies.

They usually assert that public abattoirs are, and must be, a financial failure, and therefore the already heavy rates of the district must be increased. In England to-day many of them are so, but in Germany to-day it is stated authoritatively that all are either self-supporting or profitable.

But in Germany and France (indeed, I believe, in all Continental countries) when a public abattoir is erected the whole of the private slaughterhouses are compulsorily closed, whilst in England, under similar conditions they are almost invariably allowed to remain, and so compete with the public institution. When one considers that, for instance, in Birmingham there are 131 private slaughterhouses, in Manchester 90, in Leicester 78, and yet the municipal abattoirs are financially successful in each of these cities, the fact is distinctly encouraging, although to some extent this result is attained by the abattoirs and markets being combined undertakings. But there are many British abattoirs not connected with the more "paying" markets which also yield a profit.

A very general and typical form of argument was brought forward quite recently in the discussion which ensued in reference to a proposed new abattoir for a North Country city, with a population of 60,000. The worthy alderman who was opposing the scheme stated "he had before him a list of twenty-two towns, and there was not one which had an abattoir which anything like paid."

Quite so; in fact, a reference to "The Municipal Year Book" for 1908 would have enabled him to bring forward a list of seventy-eight instead of twenty-two. But the same volume would have shown him the names of fifty-five towns where the municipal abattoirs were profitable, or over 41 per cent. of the total number. Even out of seventy-eight financially unprofitable schemes, of which many are so old and obsolete as to be unworthy of consideration, thirty-three (nearly half) only suffered a loss of between £4 and £100 per annum.

In Scotland, where the abattoir movement is very far advanced and where private slaughterhouses are closed when a public abattoir is erected, they are almost without exception self-supporting or profitable. I have mentioned these facts not only in order to suggest that municipal abattoirs can be, and should be, self-supporting, but also in order to cite one of the many favourite arguments of the "opposition."

From an economic point of view a general abattoir system for a city, a county, or a country, embraces the following important points.

Where many small slaughterhouses are scattered over a large district, and a few animals only are killed at infrequent intervals, the by-products, or what is usually termed "offal," is frequently wasted, as the cost of cartage and utilisation of small quantities would more than counterbalance its value commercially.

When, however, these by-products are dealt with on a large scale, as is only possible in a public abattoir, the materials are treated in bulk, and the edible parts converted into sausages and other viands, whilst other portions are made into leather, glue, albumen, dyes, artificial manure, and similar products, the revenue derived from these sources is very considerable.

A most important factor in connection with an abattoir is that of scientific refrigeration. The provision of cold stores, especially in a country subject to fluctuating climatic conditions, is an inestimable boon to the butcher, as they enable him to kill his cattle whenever convenient and to preserve the meat until required for sale. In the large Continental abattoirs cold stores are always provided, but in England they are less general. The cold stores in connection with the Manchester abattoirs are very complete, and are used, not only for meat, but for fish, poultry, fruit, vegetables, flowers, roots, bulbs, and other perishable articles.

It is stated that a dead salmon was kept in these cold stores in the pink of condition for twelve months. The temperature of the cold stores is kept just above freezing point, so that although food may be preserved for a very long period, improving rather than deteriorating in quality, it is never actually frozen as in the case of imported meat.

Mr. Blashill, in his report to the L.C.C. (after visiting many German buildings) states that the butchers find it convenient to keep their meat stored in the cool chambers of the abattoir, fetching it away as they want it. In addition each butcher's shop is provided with a cold chamber capable of storing a small quantity of meat, and the municipality supplies them with ice of its own manufacture at a small cost.

HUMANITARIAN.

The need for public abattoirs from a humanitarian point of view has been very fully discussed, and generally acknowledged, for many years past. But the word "humanity" has gradually become associated with the humane killing of animals alone, rather than with the equally important phase of "humanity" to the men whose vocation necessitates many hours each day being spent in the repulsive work of killing animals for food, and the little less repulsive work of preparing the carcasses.

Undoubtedly the moral effect of killing ten animals and dressing their carcasses in an evil-smelling, dilapidated slaughter-house, by men with little experience or training, furnished with antiquated

implements, must be infinitely worse than the same operation carried out on a hundred animals by experienced men executing similar work under the healthy and sanitary conditions which are found in a well-planned abattoir, where provision is made, not only for the personal comfort of the workmen, such as lavatories, baths, etc., but where they are provided with modern killing apparatus. This subject has been dealt with in another paper. It transpired in the evidence before the Commission on Tuberculosis that "men full of beer" and "any odd-and-end man" were employed as slaughtermen in the private slaughterhouses.

Unerring aim, strength, and skill are requisite to fell a beast with the first stroke of a pole-axe. Unless the first stroke is effective, the animal must suffer excruciating and unnecessary pain. Many forms of painless killing apparatus have been introduced during recent years, especially by our Continental neighbours.

One of the latest brought forward by the R.S.P.C.A. appears from the reports of experts on the subject to be eminently successful.

Independently, however, of the actual methods employed for killing animals, the questions as to their stabling whilst awaiting slaughter, and the necessity (or otherwise) for speedily rendering them unconscious before killing, are most important.

Whether animals (cattle, sheep, pigs, etc.) really suffer pain on seeing another killed, or whether they are distressed at the sight or smell of blood, were matters fully discussed before the Admiralty Commission.

The evidence was conflicting, some witnesses stating that they thought animals were quite indifferent, others that they were affected by one or other of these causes, but the majority that they were affected by all. Personally, I quite agree with the last witnesses. Apart from any humanitarian question, it is an acknowledged fact that the flesh of an animal killed in fear, or suffering from the after-effects of sea-sickness (as in the case of sea-borne foreign cattle), is inferior in quality to that produced from animals killed under normal conditions.

An extract is given from the Report of the Commission in reference to this matter :—

"It appears to be a common practice, even in modern and well-regulated slaughterhouses, to keep animals which are immediately awaiting slaughter in pens which are mere annexes to the slaughter chamber itself, and in many cases in full view of all that goes on inside. Moreover, the drainage of the slaughter-chamber is often so arranged that any blood which is not caught and saved, together with other refuse, flows out of the slaughtering chamber into or through the waiting pens, under the noses of the animals awaiting slaughter. The Committee have witnessed this in slaughterhouses of the largest kind.

"The Committee have given careful consideration to the ques-

tion of the best design for a slaughterhouse, and make the following general recommendations :—

“(a) The animals awaiting slaughter should be spared as far as possible from any contact with the sights or smells of the slaughterhouse itself.

“There is no point which the Committee have more carefully investigated than the question as to whether animals do or do not suffer fear from this contact, and the evidence of those best qualified to judge is so conflicting that no absolute verdict can be given. As an animal cannot speak, it is impossible to accurately determine to what extent it does or does not suffer from fear, but there is no doubt that cattle, especially, frequently show great reluctance to entering the slaughtering chamber, and can only be dragged in by the employment of considerable force. The presumption is that what they chiefly object to is the smell of blood, but whether this can be proved or not, it is obviously undesirable from a purely business standpoint to run any risk, as it appears to be an established fact that the flesh of an animal, killed whilst in a state of fear or excitement, loses some of its palatable and marketable qualities.

“Apart from this, the question is of such vital importance from the standpoint of humanity that it seems clear *that the animal should be given the full benefit of the doubt.*”

From a humanitarian standpoint there can be no question as to the advantage of public abattoirs over private slaughterhouses. In the former, the work is carried out in the fierce light of publicity, and any act of deliberate cruelty is speedily detected by the staff of trained veterinary inspectors continually in the slaughterhouses, whilst the latter are private property, and subject only to the supervision at infrequent intervals of the medical officer of health or sanitary inspector of the district.

Experience leads me to believe that the average slaughterman is not wantonly cruel. Doubtless his work tends to blunt his finer feelings, but, on the other hand, there is a spirit of emulation among the employees which is valuable. The skilled workman is proud of his dexterity, and in the well-managed Continental abattoirs the slaughterman who misses stunning a beast by the first blow of the pole-axe is not only fined, but condemned as a “bungler” by his comrades.

In a private slaughterhouse, however, this spirit of pride is almost absent, as the men employed have generally, through want of practice, but little technical skill. They have to kill a few animals per month or even year, and they do so “as best they can.” A case was mentioned before the Admiralty Commission of a boy of under twelve years old who was proud of having slaughtered a bullock. With modern shooting appliances such an achievement might be possible without undue pain to the animal, but in the days when the pole-axe only was employed, and then as a matter of convenience rather than humanity, the sufferings of the animal can be well imagined.

The existence of scattered private slaughterhouses necessitates driving or carting jaded animals through the streets to the place of slaughter. The well-planned public abattoir is in direct connection with railway or waterway transit, and so obviates this procedure.

It is true that driving of cattle through the streets is seldom witnessed by the ordinary London citizen, as this work is compulsorily carried out in the early hours of the morning, when he is asleep.

The bye-law of the London County Council that "no animal shall be slaughtered within public view" is an excellent one, and is, I believe, to-day strictly enforced. But in the country no such restrictions exist, and it is by no means uncommon for a crowd of children to gather round the door of a slaughterhouse to watch the work of killing, and the struggle of the animals, fascinated by the sight of blood.

In the cause of "humanity" to children, the public abattoir must be an important factor. Under the strict supervision of the officials no unauthorised person is allowed to enter the gates, and therefore children are prevented from witnessing sights which cannot be other than demoralising.

A writer in one of the professional papers recently deprecated the erection of large public abattoirs on the grounds that such buildings are "unfit for publication," and suggested instead a series of small installations hidden behind blank brick walls, or buried in the earth like public conveniences. If this were done, nearly all the advantages of the public abattoir would be counteracted. Private slaughterhouses are to-day hidden from view, and it would be a retrograde movement to perpetuate this undesirable arrangement.

A small modern abattoir consists of many other buildings than those solely devoted to slaughtering, such as superintendent's residence, offices, buffet for workmen, auction mart, etc., whilst a larger scheme may include a club for master butchers, horse stables, and many other official buildings. These should have a distinct architectural character, and not be thrust out of sight. Doubtlessly the passer by when seeing them may be reminded of an unpleasant fact in life, but I think few of us pass a hospital for children, or a home for incurables, without a much greater sense of pity. Carried to a logical conclusion the writer should have included all such buildings "as unfit for publication."

THE HUMANE SLAUGHTERING MOVEMENT IN ENGLAND.

By C. OASH, Author of "Our Slaughterhouse System."

JUSTIFICATION OF TITLE.

I have been told that the title of this paper is premature. Possibly in selecting it "the wish was father to the thought." But though as yet there is no organised agitation in favour of reform, I contend that there are not wanting evidences to show a growing sense of dissatisfaction with our ordinary methods of slaughter—a feeling that the butcher does not kill as mercifully as he might.

The appointment of the Admiralty Commission to consider the humane slaughtering of animals in 1904, the appointment of a sub-committee of the Royal Society for the Prevention of Cruelty to Animals with a similar object in 1906, the circular issued last year by the Local Government Board to municipal authorities recommending the adoption of merciful methods of slaughter, the increasing employment of humane slaughtering appliances, such as the "Greener,"* the Royal Society's "Humane Killer," and the Behr pistol, the numerous letters which the author of this paper has received showing a widespread interest in humane slaughter, and, finally, the prominent place which has been given to the humane slaughtering question at the present Congress—these various items are, I take it, all indications of what I have ventured to call "The Humane Slaughtering Movement in England."

I do not for one moment deny the indifference of a large section of the public towards the evils of butchery. Such indifference is natural. The repellent nature of the subject, and the privacy of slaughtering operations account for it. But I would suggest that during the last five years things have been moving in the right direction, and that those of us who are interested in slaughtering reform stand in a different position to-day to what we did in 1904. In that year the letters of the late Clare Sewell Read to the "Times," drawing attention to cruelty in slaughtering smaller cattle, resulted in the appointment of a Commission, whose report is an important landmark in the history of slaughtering reform.

THE ABATTOIR SOCIETY.

Previously to that date the chief movement in favour of reform had been the work of certain humanitarians, who more than twenty years ago, under the leadership of Mr. H. F. Lester, directed a crusade against barbarous methods of slaughter. "The Model

* Messrs. Greener inform me that they have sold between 2,000 and 3,000 "Humane Cattle Killers."

Abattoir Society " which they founded in 1882, with Sir Benjamin Ward Richardson as its president, did most excellent pioneer work by its publications. The committee included many influential names, John Colam, Professor Flemming, Sir G. S. Meason, Professor Pritchard, Briton Riviere, and others.

A vigorous campaign against the private slaughterhouse system, with its attendant cruelties, was carried on by the Society. Valuable information with regard to public slaughterhouses, both at home and abroad, was obtained, and "a model abattoir" planned, which even now, after a quarter of a century of experience, has much to recommend it.

In an account of what has been and is being done to render the killing of animals more humane, it would be impossible to avoid a reference to Sir Benjamin Ward Richardson. His invention of the lethal chamber for destroying dogs has, of course, made his name a household word. But it may not be so well known that he advocated and invented methods for the painless slaughter of cattle. His investigation of phenomena connected with the coagulation of blood first led him to the slaughterhouse, and he was at once struck with the needless cruelty with which cattle are bled to death. A paper read before the Medical Society of London in 1871 on "Killing Animals Without the Infliction of Pain," opens with the following words:—"It has been a design of mine for many years past to perfect a method by which animals intended for human consumption may be subjected by man whose wants they serve to the necessary penalty of death unconscious of the pain of death." He then proceeds to describe the essentials of a sound method of painless slaughter:—

1. The method proposed must be inexpensive and very simple; it must be a method which every slaughterer can carry out; it must not tax the courage of the man who kills nor expose him to any personal risk.

2. The method must be rapid and decisive.

3. The method must not interfere with the flow of blood from the animal; it must not itself kill the body; it must only kill the consciousness.

4. The method must be such that no unnatural odour or taste shall be communicated by it to the flesh of the animal.

We can commend this able exposition of the essentials of humane slaughter to all who are interested in the subject. The methods which Sir B. W. Richardson proposed—(1) the electrical shock; (2) the administration of narcotic vapour—have perhaps as yet not received the attention which they deserve.

THE HUMANITARIAN LEAGUE.

The President's death in 1906, and that of Mr. Lester in the same year, deprived the society of its leaders, and for a time its

activities were suspended. We note with pleasure that it has been recently revived under the presidency of Sir Crichton Browne, with Mr. Bertram Richardson, son of the late President, as Secretary. The offices of the society are at 25, Craven Street, Strand.

The task initiated by the Abattoir Society was subsequently carried on by the Humanitarian League, which has so often championed unpopular causes.

A number of Press letters and articles on the state of Aldgate and other private slaughterhouses were published by the League, and lectures delivered on the same subject. In 1906 and 1907 memorials were addressed to the London County Council urging the substitution of public abattoirs for private slaughterhouses, and questions relating to our slaughtering system asked in the House of Commons. Certain pamphlets issued by the League are admirable essays on slaughterhouse cruelty. I may mention "Behind the Scenes in the Slaughterhouse," by H. F. Lester; "A Visit to Deptford," by Ernest Bell; and "Slaughterhouse Reform," by the Rev. J. Verschoyle.

THE ROYAL SOCIETY.

The Royal Society for Prevention of Cruelty to Animals had meanwhile at various periods drawn attention to cruelty in private slaughterhouses, and in 1875 the first demonstration of improved methods of slaughtering oxen was given. The society also was efficacious in putting down the barbarous practice of the slow bleeding of calves, and also in attempting to mitigate the cruelty inseparable from the Jewish method of slaughter.

In 1881 hearty assistance was rendered to a proposed organisation for "Providing sanitary and humane methods of killing animals for food." In 1902 the society was represented at a trial of humane slaughtering appliances at Leipzig by Professor Hunting, F.R.C.V.S.

THE ADMIRALTY REPORT.

Two years later what may be described as the most important step towards the reform of our slaughtering methods was taken. In July, 1904, the Admiralty Commission, under the able presidency of Mr. Arthur Lee, issued its report. In that report the essential principle of humane slaughtering, namely, "That all animals, without exception, should be stunned or otherwise rendered unconscious before blood is drawn," was formally affirmed.

Other recommendations equally important—the abolition of private slaughterhouses, the licensing of slaughtermen, were also made.

The significance of such a report cannot be ignored. The members of the committee were anything but sentimentalists. The case for the defence, if I may so put it, was ably represented. The wit-

nesses examined were men who, from long acquaintance with the business of slaughtering, were competent to speak with authority on the subject, but who were also for the same reason somewhat wedded to old practices, and apt to regard innovations with disfavour. Their evidence was weighed in a sober and dispassionate manner—actual slaughtering operations were witnessed, delegates were sent to report on abattoirs in Germany and elsewhere, and the final verdict was a sweeping condemnation of the ordinary methods of slaughtering smaller cattle.

The logical result of such a verdict in any country but our own would have been a Bill embodying the recommendations of the Commission, and making the stunning of cattle compulsory.

NECESSITY FOR LEGISLATION.

We have no hesitation in saying that such a Bill would do more to alleviate animal suffering than the enforcement of any other Act relating to the humane treatment of animals which is to be found in the Statute Book. The number of sheep alone slaughtered in the United Kingdom annually is probably something like 10,000,000, and the total amount of animal suffering which is needlessly inflicted is perfectly appalling.*

We must not omit to state that the work of the Commission has had excellent practical results in the enforcement of regulations for the humane slaughtering of cattle at the Admiralty Victualling yards. We append the printed regulations posted at Chatham, Gosport, Plymouth, and elsewhere:—

“REGULATIONS AS TO THE METHODS OF SLAUGHTER TO BE ADOPTED IN ADMIRALTY SLAUGHTERHOUSES.

“GENERAL INSTRUCTIONS.

“1. All animals awaiting slaughter are to be kept as far as possible from any contact with the sights or smells of the slaughter house itself.

“2. All animals are to be screened off from their fellows when being slaughtered.

“3. All animals are to be stunned or otherwise rendered unconscious before blood is drawn.

“INSTRUCTIONS FOR SLAUGHTERING CATTLE.

“4. Cattle are to be secured by a rope before being brought from the pens into the slaughterhouse, and when possible are to be led up to the slaughter-rings without being turned round. In all cases the animal's head is to be secured to the slaughter-ring before the pole-axe is used.

“5. In slaughtering cattle, if the pole-axe is used, one blow on the forehead should be sufficient to fell and stun the animal. The pithing cane is then to be used, after which the animal is to be bled.

* At the Cheltenham Abattoir the slaughtermen stated that stunning sheep was 'waste of time.' This was in reply to inquiries by an R.S.P.C.A. inspector.

With quiet cattle the 'Greener Patent Killer' may be used, if desired.

"6. Immediately on the completion of the bleeding all carcases are to be removed for 'dressing' to an adjoining room or space screened off from the view of animals entering the slaughter chamber.

"7. Immediately after the removal of each carcase, and before the next animal is brought in, the slaughter chamber is to be thoroughly flushed down and cleansed of all traces of blood. Stand-pipes and hose should be provided for this purpose.

"8. No man is to be permitted to use the pole-axe upon a living animal until he has undergone a thorough course of training, and has demonstrated to the satisfaction of the superintendent or master butcher his ability to strike a mark with accuracy and sufficient force.

"INSTRUCTIONS FOR SLAUGHTERING SHEEP.

"9. Sheep are to be placed upon a crutch, and are to be effectually stunned before being stuck and bled.

"The chief object of the foregoing regulations is to ensure that animals are spared all unnecessary suffering before death. The strictest care is, therefore, to be taken to comply with the spirit, as well as with the letter, of these instructions, and master butchers will be held responsible for their rigid observance.

"By Order.

"Admiralty,

"October, 1904."

These regulations are carried out to the letter in Admiralty slaughterhouses. Why should they not be enforced in every slaughtering establishment in the country?

The law as it stands at present with regard to the slaughter of cattle is absolutely illogical. Cock-fighting, the dishorning of cattle, the use of dogs for traction, are offences against the law, but the butcher is allowed "to slaughter a sheep by gouging a hole through its neck without first rendering it unconscious."*

To quote the writer's own words used in reference to this question when dealing with slaughterhouse reform in 1907:—

"There can be no doubt that this question of humane slaughtering is a matter for legislation. The law as it stands is an anomaly. We have the most minute and explicit regulations for the care of cattle in transit. On its way to the slaughterhouse the animal, theoretically, has every attention paid it. There must be no overcrowding; there must be a sufficient supply of food and water; the floor of the truck in which it travels must be so constructed that it cannot slip and injure itself. But at the door of the slaughterhouse the law is silent. The animal has come under the jurisdiction of the municipal bye-laws which control and regulate the private slaughterhouse.

* Letter to the "Times" by C. S. Read.

THE PRIVATE SLAUGHTERHOUSE.

" These bye-laws are framed at the discretion of each municipality, upon the lines of the model bye-laws for slaughterhouses drawn up by the Local Government Board. In these model bye-laws there is indeed a clause recommending vaguely the avoidance of cruelty, but no stipulation that the animals shall be stunned before being bled.*

" A step in the right direction would be made if such a clause were inserted, but even then it would be optional for each municipality to embody such a clause in its own regulations or to omit it, as seemed good. How much more satisfactory it would be were a short Act of Parliament framed making it universally compulsory to stun animals before using the knife! "

But however illogical the attitude of the law may be, that of the public is equally so. The merely incidental suffering which appeals to the eye arouses compassion, the systematic cruelty concealed behind the walls of the slaughterhouse is disregarded. Not that incidental cruelty is absent, but under the private slaughterhouse system it is impossible to detect. " A sealed door bars mines, slaughterhouses, and laboratories, and the Act for the ' more effectual prevention of cruelty ' should have been entitled ' an Act for the prevention of cruelty except in mines, slaughterhouses, and laboratories.' "

These words appear in the Royal Society's annual report for 1904. In that year there were upwards of 5,000 convictions obtained by the society for cruelty to horses alone. Of convictions for cruelty in slaughtering operations there was not a single case! †

ACTION OF THE R.S.P.C.A.

In view of the attitude of the public towards slaughterhouse cruelty, the action of the Royal Society in seconding the work of the Admiralty Commission by appointing a sub-committee to deal with the same subject has been most beneficial. It can no longer be said by those who are indifferent to slaughtering reform that our present methods are satisfactory, as otherwise the Royal Society would have taken the matter up. The Royal Society *has* taken the matter up, and is at the present moment, both by a series of lectures (seventy-one have been delivered during the past year) and by recommending to butchers the use of their " Humane Killer " ‡ in preference to the pole-axe, doing much to aid the cause of humane slaughter. The sub-committee's report to which we have referred fully endorses the findings of the Admiralty Commission.

* The bye-laws of the following towns contain special clauses relating to avoidance of cruelty :—Brecon, Kendal, Blackburn, Llandudno, Stevenage.

† The Royal Society is now aiming at having its inspectors qualified as Sanitary Inspectors, so as to have access to private slaughterhouses.

‡ In 1908 no fewer than 150 demonstrations were given with the " Humane Killer."

The report urges that the recommendations of the Commission should be made compulsory by legislation, and that a Bill be introduced for this purpose. Failing this, that an appeal should be made to the Local Government Board and to municipal authorities to adapt their slaughterhouse bye-laws to the recommendations of the Admiralty Report.

Finally, there is a recommendation which has special weight for those who have slaughtering reform at heart, "That public opinion should be educated on the subject."

EDUCATING PUBLIC OPINION.

This last recommendation suggests practical considerations as to what may be done in the future to further the cause of slaughtering reform. In a country where all reform is so entirely the outcome of public opinion, no better course can be followed than to make people realise the difference between humane and ordinary methods of slaughter. It is the difference between an operation with chloroform and without, between death from a bullet fired into the brain, and death caused by a knife driven into the throat. In the one case unconsciousness, instantaneous and complete, in the other a painful wound and a lingering death from loss of blood. As I have said elsewhere, "If the choice were given to any of us, we should, I think, feel quite clear which manner of death we should prefer. To the smaller class of animals no such choice is given."

It is ignorance which up to now has made the progress of reform so slow. Again and again when I have broached the topic of slaughtering reform with persons who were far from indifferent to animal suffering, I have found that any feeling which they might have upon the subject was non-existent through ignorance of the facts. As we have said, such ignorance is natural. The subject does not attract, and it is not obtruded on our notice. We do not wish to go to the slaughterhouse, and the slaughterhouse—under the private slaughterhouse system at any rate—will take good care not to come to us. Moreover, the subject must be approached in a scientific as well as a humanitarian spirit. In the slaughterhouse a man's nerves may speak too loudly and his judgment be at fault. The blow struck with the pole-axe gives an impression of brutal violence, though its force is of the essence of mercy.

AN APPEAL TO THE BUTCHERS.

We may be asked why we do not appeal to the butchers themselves to reform their methods. This has been done, and with a certain measure of success. But it must be remembered that the professional butcher resents the criticism of the layman. To adopt new methods is to admit that his old ones were wrong. While he regards "humane slaughtering" as a plank in the platform of those who advocate the abattoir system, a thing which to the average butcher is "anathema."

The following appeal to the butchers in the writer's own town to at any rate give humane slaughtering appliances a fair trial, has had an appreciable effect. This method of causing butchers to realise that a certain amount of public feeling exists on the subject, might be more generally adopted.

CIRCULAR ADDRESSED TO LOCAL BUTCHERS.

" Sir,—Within the last few years there has been a growing feeling among the general public that the ordinary methods of slaughtering animals involve unnecessary suffering. In 1904 a Commission, sitting at the Admiralty, after very full investigation of the subject, and after consideration of much expert evidence, issued a report urging that all animals be stunned before being bled. In the present year also the Local Government Board has forwarded a circular to all municipalities with a similar recommendation that animals be rendered unconscious before the knife is used. Moreover, various appliances have been devised for rendering the operation of stunning as simple and effective as possible, and these appliances are now in general use in Germany, Denmark, and other countries.

" In short, the principle of humane slaughtering has been accepted, and the means for effecting it have been devised. It now remains to be seen whether the butchers as a class are willing to recognise the claims of humanity in this matter, and to, at any rate, give the various appliances above alluded to a fair trial.

" It may be urged that stunning can be effected with the pole-axe, but unless this instrument is used with skill and precision it may easily occasion unnecessary suffering—nor does this affect the case of smaller cattle—sheep, pigs, and calves.

" The Coventry Society for Prevention of Cruelty to Animals, having given special attention to this question of humane slaughtering, has now decided to supply to all butchers, wishing to experiment with them, appliances suitable for stunning both large and small cattle.

" We, therefore, the undersigned members of the Coventry S.P.C.A. and others, appeal to you and other members of the trade to meet us in this matter, and so far to show your good feeling and humanity as to give these appliances a fair trial, and in the event of their proving satisfactory, to adopt them yourselves, and to induce other butchers to follow your example."

While discussing the possibility of reform originating with the butchers themselves, I would suggest that something more might be done to educate the trade professionally, and to give the butcher of the future a training which might have a humanising effect.

EDUCATING THE "TRADE."

The College of Agriculture in Edinburgh has recently taken a step in the right direction by initiating a course of technical instruction in the meat industry, and appointing to the position of Chief Lecturer Professor Loudon M. Douglas, whose " Encyclopædia of the Meat Trade " and other works are well known. I am told that the course of lectures has been a great success, and much interest

and enthusiasm has been shown by those attending them. Quite recently I received a letter from Professor Douglas containing the following passage :—“ This (humanity in slaughtering) is a question to my mind entirely of education, and one of the objects which I have in view in conducting these classes at Edinburgh is to inspire the young fellows who will by and by be the masters, with the idea that it is in their own interest that humanity should be practised in connection with their trade.” He adds :—“ There has been quite a feeling amongst the meat purveyors themselves that, not only is it humane to slaughter animals expeditiously and with weapons of precision, but it is also in their own interest, as the meat products are less liable to future taint if the slaughtering is performed expeditiously.”

CONCLUSION.

To sum up, therefore, the principle of humane slaughter has been sanctioned by Government, it has been adopted by our leading humanitarian societies, however various their shades of opinion, the more advanced members of the meat trade are themselves not averse to it, the necessary appliances for practically carrying out the principle have been devised. What still remains to be done is to embody the principle of humane slaughter in a simple Bill which should enforce the recommendations of the Admiralty Commission.

The final consummation devoutly to be wished is, of course, the substitution of the abattoir in place of the private slaughterhouse. This is, however, a larger question, which I have for the moment purposely ignored.

SLAUGHTERING APPARATUS.

Finally, a word or two with regard to those “ weapons of precision ” to which Professor Douglas refers. Both the “ Greener ” and the Royal Society’s “ Humane Killer ” leave little to be desired as apparatus for stunning large cattle. The pole-axe, the “ time-honoured implement of death ” in England is being to some extent superseded by them.*

The real question which humane slaughtering raises, and which as yet has not been satisfactorily answered, is how best to stun our smaller cattle, above all the SHEEP.

The club in practised hands may be effective, but then mechanical skill—a varying factor—comes into play. The bullet, with so small a skull and carcass in which to bury itself, may be considered dangerous. In the writer’s own opinion, if he may speak of a matter to which he has given a certain amount of thought, the

* The two appliances mentioned are practically the only ones which are in general use. The “ Bruneau ” mark, the “ Waggett ” punch, etc., have been discarded.

"Behr" pistol is the most perfect slaughtering appliance for smaller cattle as yet devised.* It requires care to use and care to keep in order, but is it too much to expect such "care" from those whose business it is to act as executioners?

It is to be hoped that the demonstrations held in connection with this Congress may throw light on this difficult question.

The retention of our antiquated system of private slaughter has thrown us so far behind the rest of Europe that the opportunities for instruction which such an International Congress afford cannot be over-rated.

* Though recommending the "Behr" pistol, the writer has had much satisfactory experience in stunning sheep with the "Greener" or "Langlez" pistol, loaded with small cartridges. In the "Royal William Dockyard" at Plymouth the "Greener" has been used for eighteen months most successfully for stunning sheep. Any discoloration of the brains due to the bullet can be removed by skinning and soaking the brains in brine.

DAS DEUTSCHE SCHLACHTHOFSYSTEM UND DIE FORTSCHRITTE AUF DEM GEBIETE DER MODERNEN BETÄUBUNG.

VON SCHLACHTHOFDIREKTOR HEISS, Straubing.

Als ich im Jahre 1906 von Mr. C a s h (Coventry) ersucht wurde, für sein Werk über die Reformierungsmöglichkeit des englischen Schlachthofwesens ein Kapitel zu schreiben über den deutschen Schlachthof, dachte ich wohl nicht daran, dass ich drei Jahre später die Ehre haben würde, vor einem solch erlesenen Kreise über das gleiche Thema im Zusammenhang mit den dadurch bedingten Fortschritten auf dem Gebiete der modernen Betäubung sprechen zu können.

Vor mehreren Jahren war mir Gelegenheit geboten, in England den riesenhaften Fleischhandel studieren zu können; ich nahm aber auch die Gelegenheit wahr, mich zu unterrichten über den Stand der Schlächtereifrage, über die Einrichtungen der einschlägigen Arbeitsräume, und so sehr mir der Fleischimport Bewunderung einflösste, so wenig — gestatten Sie, dass ich es offen erwähne! — war ich von der Durchführung der Fleischgewinnung im Lande selbst entzückt. Ich kam zu der Ueberzeugung, dass hier zweifellos Bestimmungen vorhanden sein müssen, welche die neuzeitliche Entwicklung auf diesem Gebiete verhindern, ja, dass Versuche von Städten, die hierin bahnbrechend in England vorangegangen sind, an solchen veralteten Verordnungen mehr oder weniger gescheitert sind.

Schlachthöfe sind Stätten der Hygiene, und diese so weit als möglich zu fördern, ist P f l i c h t! Die Gesunderhaltung der Generation fordert Opfer, nicht nur von dem Einzelnen, sondern von dem Gemeinwesen und nicht zuletzt vom Staate. Und erst die letzten Jahrzehnte waren es, die die Hygiene der Schlachthöfe ausgebaut haben. Schritt um Schritt ist man auf diesem Gebiete vorwärts gegangen, alte Ansichten und Vorurteile mussten niedrigerungen werden und gar zu oft deckten trübe Wolken das Morgenrot der modernen Schlachthof-Hygiene. Damit will gesagt werden, dass auch bei uns in Deutschland keineswegs ein Wille hier Bahn brach, dass aber, wenn auch langsam die bessere Ueberzeugung Platz griff, so doch sicher das erstrebte Ziel erreicht wurde.

Jahrhunderte lang besaßen wir Schlachthäuser, die weiter nichts waren, als die Unreinlichkeit von mehreren in einem einzelnen zusammengefasst, und darauf konnten und durften wir nicht stolz sein. Erst in der Mitte der siebziger Jahre ging man endlich daran, Neues und Neuzeitliches zu schaffen. Unsere grössten Städte, wie Berlin, München, waren die ersten, die hierin ton-

angebend wirkten und die wieder vielen anderen Städten als Vorbilder dienten, und wenn heute all diese ersten Anlagen schon wieder längst der zeitgemässen Ummodelung bedürfen, so ist naturgemäss hievon die Ursache die, dass die moderne Technik eine Reihe von Verbesserungen schuf, die beim Bau dieser ersten Anlagen selbstverständlich nicht berücksichtigt werden konnten. Der Gedanke, zeitgemässe Neuanlagen zu schaffen, brach sich rasch freie Bahn. Mittlere, kleine und kleinste Städte des Deutschen Reiches sind heute mit solchen versehen, und mehr als 900 Schlachthöfe, davon weit über die Hälfte mit maschinellen Kühlanlagen, stehen heute zur Verfügung. Mit dem Alten hat man gründlich aufgeräumt, und zum grossen Teile ist die Erinnerung hieran bereits erloschen. Man wundert sich vielfach, dass man nicht schon längst den modernen Neuerungen zugänglich war und möchte sie nie wieder missen.

Es ist allerdings unbescheiden, im fremden Lande als Lobredner unserer modernen Schlachthöfe aufzutreten. Doch die Hygiene ist internationales Gut, sie soll allen zivilisierten Staaten dienen, und unser sehnlichster Wunsch ist es, anderen Staaten, die die Verhältnisse zwingen, auf diesem Gebiete zurückzubleiben, nützen zu können. Wir leben nicht in dem Wahn, dass wir heute alles erreicht haben, was wir uns zu erreichen vorgenommen haben, aber vielleicht sind wir in der angenehmen Lage, denen, die an unseren Neuanlagen lernen wollen, das Lehrgeld zu ersparen, das uns eben nicht erspart geblieben ist.

Was soll eine moderne Schlachthofanlage schaffen? Luft, Licht, Bewegungsfreiheit, beste Ventilation, einwandfreie Abwasserbeseitigung, alle Erleichterungen für den Betrieb des Schlächtergewerbes, Förderung der peinlichsten Reinlichkeit in allen Spalten des Betriebs, rationelles Wirtschaften, und als Hauptsache: Eine einwandfreie Kontrolle des gewonnenen Produktes! Eine gewissenhafte Besichtigung eines jeden geschlachteten Tieres vor und nach der Schlachtung! Denn nur dadurch wird dem Konsumenten dieses Produktes der Schutz zuteil, den er als Staatsbürger zu fordern das gute Recht hat!

Wir bauten hohe, geräumige Schlachthallen, die mit fugenlos schliessendem Fussboden, mit abwaschbaren Wandverkleidungen in weissem Porzellan oder Glas versehen sind. Die Sinkstoffe werden durch Auffangvorrichtungen zurückgehalten, die Abwässer durch chemische oder biologische Kläranlagen nach Möglichkeit gereinigt erst den Flussläufen zugeführt. Wir haben längst das System der Einzelwinden verlassen. Unsere Hallen durchziehen mächtige Eisengerüste, welche die Transportbahnen tragen, mittels welcher die geschlachteten Tiere in müheloser Weise nach den Vorkühlräumen überführt werden können, nachdem sie mittels automatisch wirkender Spreizen auf die Hochbahn gebracht worden

sind. Ja selbst elektrische Aufzüge finden wir in vielen Anlagen, die jede Arbeitsleistung sparen. Die Eingeweide werden in gesonderten Räumen weiter verarbeitet, soweit sie zum Genusse zulässig sind. Der Dünger findet eine getrennte Lagerung und kann in bequemster Weise abgefahren werden; für das fertige Produkt aber steht ein maschinell betriebenes Kühlhaus mit Vorkühlraum zur Verfügung, dessen Temperatur für eine monatelange Erhaltungsmöglichkeit sorgt. Man findet eigene Räume zum Salzen des Fleisches, zur Aufbewahrung der Häute, des Fettes, zeitgemäss ausgestattete Stallungen für das Schlachtvieh, geräumige Hallen für das Handelsvieh, ferner Räume zur separaten Sehlachtung von krankem und seuchenverdächtigem Vieh, eigene Aufbewahrungsräume für beschlagnahmte Tiere und deren Teile, eigene Vernichtungsanlagen für diese Konfiskate, die eine weitere Verwendung absolut ausschliessen.

Wieder andere Räume dienen als Bäder für die Arbeitenden, von welchen wir peinliche Reinlichkeit des Körpers verlangen. Restaurationsräume dienen zur Erfrischung, Börsenzimmer zur Abwicklung der Handelsgeschäfte.

In den modernsten Anlagen finden wir eigene Anstalten zur Herstellung von Säuglingsmilch, die vom Sehlachthof aus verschleisst wird in die in den Städten befindlichen Depots. Laboratorien dienen zu chemischen und bakteriologischen Untersuchungen.

Dass das alles in so freudiger Weise sich entwickeln konnte, bewirkte nicht zuletzt das Schlachthofgesetz, das zwar nur für Preussen Giltigkeit hat, dessen Segnungen sich aber auch die übrigen Bundesstaaten zu Nutzen gemacht haben.

Ferner machte unser strenges Reichsseuchengesetz auch auf den Sehlachthöfen seine Forderungen geltend, und insbesondere war es das Reichs-Fleischschau-Gesetz, das den ganzen Fleischverkehr in einer Weise regelte, der als einwandfrei bezeichnet werden darf. Wir kennen nicht eine Reihe von Beamten, die nur dem Namen nach sich mit der Inspektion des Fleisches befassen, die in Wirklichkeit aber nur in geräumen Zwischenräumen Stichproben entnehmen und nach dem Ausfall derselben Schlüsse auf das Ganze machen.

Bei uns verlangt man durch das Gesetz, dass, sei es in der Stadt oder auf dem Lande in dem kleinsten Dorfe, jedes Tier einer Lebend- und Schlachtviehschau unterstellt wird. Wir haben systematisch eine Reihe von Empirikern zu sehr brauchbaren Fleischschauern ausgebildet, die alle unter Leitung und Oberaufsicht der Tierärzte stehen, deren Znständigkeit genau festgelegt ist und die verpflichtet sind, sofort bei gewissen vorgefundenen Veränderungen den Amtstierarzt zuzuziehen.

Es lässt sich nicht bezweifeln, dass diese strenge Kontrolle anfänglich, wie eben alles Neue, auf Widerstand stiess, doch die

Zeit wirkte hier ausgleichend auf die ursprünglichen Gegensätze, und insbesondere schufen die staatlichen, kommunalen und privaten Schlachtvieh-Versicherungen die Mittel, die durch die Kontrolle Geschädigten schadlos zu halten.

Mit der Leitung deutscher Schlachthöfe sind heute ausnahmslos die Tierärzte betraut, die sich im Laufe von Dcennien als die einschlägigen Sachverständigen voll bewährt haben. Sie waren es, die die Anregung auf Verbesserung der Einrichtungen und Bausysteme gaben, und sie haben in jeder Weise fördernd gewirkt und heute den deutschen Schlachthof zu einer Vollendung gebracht, die bis jetzt von keinem anderen Staate erreicht wurde.

Sie sind beständig im Betrieb anwesend, überwachen denselben bis ins kleinste, unterstützt von einer grösseren und geringeren Zahl von Unterbeamten, welchen bestimmte Dienstleistungen obliegen. Der leitende Tierarzt wird auch stets bei uns im Schlachthof-Direktionsgebäude eine standesgemässe Wohnung besitzen, und es wäre ein grosser Fehler, das zu unterlassen.

Unsere Schlächterwelt fügte sich schliesslich, soweit es sich um die ersten geschaffenen Anlagen handelte, in das Unvermeidliche; später jedoch, und insbesondere in kleineren Städten, waren es oft die Schlächter selbst, die eine Verbesserung der bisherigen Verhältnisse anregten, die den Wunsch nach Herstellung einer modernen Schlachthofanlage zum Ausdruck brachten.

Es lässt sich ja nicht in Abrede stellen, dass sie es sind, die für Verzinsung und Betriebskosten aufzukommen haben durch die Bezahlung der Schlachthofgebühren. Aber in der Tat sind diese meist so bescheiden gehalten, dass sie eine nur ganz unwesentliche Belastung für das Fleisch bilden, sodass also in Wirklichkeit von einer Verteuerung des Fleisches hiedurch nicht gesprochen werden kann. Es steht dem Schlächter in einer Neuanlage alles zur Verfügung, was er zu seinem Gewerbebetrieb benötigt: elegante Schlachträume für alle Tiergattungen, kaltes und warmes Wasser, Dampf, elektrisches Licht, Eis, Kalträume, Lagerräume, Bäder, Fleischhackereien, Fettschmelzen, Stallungen — kurz, an alles und jedes ist gedacht, und einsichtsvolle Schlächter wissen auch recht wohl zu schätzen, dass sie nunmehr aus ihren Privatmitteln für diese Ausgaben nicht mehr aufzukommen haben, sondern dass ihnen all diese Bequemlichkeiten nur gegen Bezahlung der Gebühren zur Verfügung stehen. Schon aus diesem Grunde wird ein rechnender Schlächter zu dem Schlusse kommen müssen, dass nur ein Teil der heutigen Gebühren auf das Fleisch zu schlagen ist, der sehr gering ist.

Wir haben auch in all unseren Neuanlagen ausser der strengen Kontrolle einem Worte Durchführung verschafft, und das heisst: Schlachtzwang! Ist in einer Stadt ein Schlachthof vorhanden, so versteht es sich bei uns ohne weiteres, dass in dieser Anlage die

sämtlichen Schlachtungen der Stadt vorgenommen werden müssen! Eine Ausnahme hiervon gibt es nicht! Alle Privatschlachtstellen sind von diesem Augenblick an ausser Tätigkeit gesetzt und schwere Strafen treffen denjenigen, der es wagen würde, diese im Geheimen weiter zu benützen.

Damit sind auch diejenigen Schlächter, deren Gewerbebetrieb bisher das volle Tageslicht zu scheuen Grund hatte, gezwungen wesentlich bessere Ware zu kaufen, und bei uns wenigstens sind diese meist die grössten Gegner von Schlachthofneubauten, die in dieser Hinsicht kein reines Gewissen haben!

Durch die gegenseitige Kontrolle wird die Qualität der Schlachttiere keine schlechtere, und so wird auch der Konsument auf seine Rechnung kommen, abgesehen davon, dass ihm die Kühlanlagen ausgereiftes Fleisch liefern, während er vorher das Fleisch fast noch lebenswarm zum Kaufe erhielt.

Also nicht nur die Schlachtstätten, die Art des Betriebes, die Fleischbeschau sind zeitgemäss verbessert worden, auch das Produkt ist ein anderes, besseres geworden.

Doch zu unserer Freude hat nicht allein Deutschland, sondern auch Oesterreich-Ungarn unser Fleischbeschaugesetz angenommen; so besitzt es heute auch eine stattliche Reihe von musterhaften Schlachthöfen. Die französische Nation hat in den letzten Jahren, dank der energischen Unterstützung der Tierärzte, eine Reihe von Anlagen geschaffen, die vollkommen auf der Höhe der Zeit stehen. Eine Reihe von Städten Frankreichs hat beschlossen, solche Anlagen zu schaffen. Die Schweiz, Dänemark, Italien besitzen heute eine Zahl von modernen Anlagen, und Schweden ist das jüngste Land, das sich in dieser Hinsicht zu modernisieren strebt.

England besitzt eine Reihe von Neuanlagen, aber leider wird in manchen Städten darüber geklagt, dass sich die Schlachthöfe rentieren würden, wenn der allgemeine Schlachtzwang eingeführt werden könnte.

Sidney Davies sagt speziell von London, dass dasselbe in dieser Hinsicht weiter hinter dem Kontinente zurückstehe. Und ob die Neuanlage Islington gerade als nachahmenswertes Vorbild bezeichnet werden kann, soll dahingestellt bleiben.

Bei der Schaffung von Schlachthöfen muss ein grosser Fehler vermieden werden, nämlich der, dass ein Faktor allein zum Worte kommt, nämlich der Architekt. Alle Achtung vor den Kenntnissen desselben. Aber nie und nimmer wird er, falls ihm nicht gründliches Spezialstudium auf diesem Gebiete zur Verfügung steht, eine Anlage zu schaffen in der Lage sein, die allen Anforderungen entspricht. Er wird dazu eines treuen Freundes bedürfen, und das ist und bleibt der Betriebssachverständige. Hand in Hand werden diese beiden Einwandfreies schaffen, getrennt nur Mangelhaftes.

Mir war es bis heute gegönnt, in ehrlichem Zusammenarbeiten mit dem Architekten in 56 Städten Neuanlagen zu entwerfen und schaffen zu helfen, und dass diese Anlagen im Betrieb voll befriedigen, ist mein schönster Lohn.

Ich habe erwähnt, dass in den Reihen der Schlächter sich eine Zahl von zeitgemäss denkenden Personen befindet; ich muss jedoch behaupten, dass nur wenige sich Erfahrungen über den Betrieb von neuzeitlichen Anlagen verschafft haben und sich — ohne Recht — zurückgesetzt fühlen, wenn sie seitens der Städte nicht als die zuständigen Sachverständigen betrachtet werden. Heute brauchen wir nicht mehr eine Reihe von Faktoren, die hier beratend wirken, heute genügt der einfache Hinweis auf eine gleich grosse Stadt mit neuzeitlicher Anlage, um den Beweis zu bringen, dass die neu zu schaffende Anlage genau so einwandfrei arbeiten wird wie ihr Vorbild. Dadurch werden die Verhandlungen rasch zu Ende zu führen sein. Wir verhindern auch stets, dass andere Faktoren, wie z. B. Innungen, Schlachthöfe bauen. Der Schlachthof muss eine kommunale Anlage sein und bleiben.

Wir suchen die Tätigkeit der Schlächter auf einem anderen Gebiete. Für sie sind hauptsächlich zwei wichtige Faktoren zu lösen:

1. Die reinlichste Gewinnung eines tadellosen Produktes.
2. Grösste Förderung der Humanität auf diesem Gebiete.

Die Reinlichkeit muss dem jungen Schlächter anezogen und unentbehrlich gemacht werden, dann wird sie mit ihm wachsen! Diese zu fördern, bezwecken gerade unsere aufs Beste ausgestatteten Anlagen, in denen von Seiten des strengen Leiters Unreinlichkeit und Schmutz einfach nicht geduldet werden. Werden diese Ziele strikte verfolgt, so werden schon nach wenigen Wochen in den Betriebsräumen sich die wohltätigen Wirkungen gelten machen. Reinlichkeit über alles beim Fleischereibetriebe!

Jeder Schlächter wird seine Verkaufsräume in der gleichen Weise zu modernisieren bestrebt sein, wird wahre Schmuckkästchen von Fleischerläden schaffen, in welche die Käufer sich drängen, weil sie sehen, wie reinlich dort gearbeitet wird. Es wird sein Schaden nicht sein, und gar bald werden die Ausgaben, die ihm erwachsen sind, sich reichlich bezahlt machen.

Wie die Schlachthöfe die moderne Hygiene der Städte um ein Gewaltiges gefördert haben, so bieten sie auch Gelegenheit, dass wir auf dem Gebiete der Humanität in demselben einen gewaltigen Schritt vorwärts machen konnten. Waren es zuerst die Tierschutzvereine und deren hervorragende Mitglieder, die hierin bahnbrechend vorgingen, so waren es auch die Schlächter, die gar bald verständnisvoll das Wirken derselben unterstützten, weil sie allmählich die Ueberzeugung gewannen, dass sie nicht gegen, sondern für ihren Nutzen arbeiten.

Traurige Bilder waren es, die sich uns beim Besuch eines Schlachthofes vor zehn und mehr Jahren boten. Nicht genug, dass die Tiere von ihren Führern oft auf das Unmenschlichste über Nase, Augen, Ohren gestossen und geschlagen wurden, ebenso roh waren die Werkzeuge, die man damals zur Betäubung verwendete. Der mit der Winde hochgehobene Kopf wurde nicht immer mit der Sicherheit getroffen, wie man das in den Union Stock Yards in Chicago bewundern kann, wo Fehlschläge ausgeschlossen sind, nein, es kam vor, dass Schlächter vier-, sechs-, ja zehnmal den Schlag wiederholen mussten, bis endlich das vor Schmerzen brüllende Tier zu Boden stürzte. Hörte man dazu noch rohes Gelächter der Umstehenden, so war das alles dazu angetan, das warm fühlende Herz des Menschen aufs tiefste zu verletzen. Dem Kleinvieh ging es nicht viel besser. Im Gegenteil, wie lange dauerte oft das betäubungslose Schlachten von Schweinen, bis solch ein armes Tier endlich verröchelt hatte. Lange dauerte es aber auch, bis endlich die Behörden sich ermannten, Bestimmungen und Vorschriften zu erlassen, dass nicht nur die Qualen beim Transport, das Schlagen, Binden, Knebeln bei Strafe verboten wurde, sondern bis auch endlich angeordnet wurde, dass alle Tiere nur nach vorheriger Betäubung geschlachtet werden durften.

Ich will nicht verraten, welche schwere Arbeit den Leitern der Schlachthöfe erwuchs, diesen gesetzlichen Willen ins Werk zu übersetzen, all die Grausamkeiten, welche sich im Laufe der Jahrhunderte Gewohnheitsrecht erworben hatten, zu beseitigen, all die Rohheit zu bekämpfen, mit der gefühllose Menschen zu Werke gingen. Für den praktischen Tiererschutz waren eine Reihe von Aufgaben zu lösen, hier gründliche Besserung zu verschaffen, die Wiederkehr der vergangenen Grausamkeiten zu verhindern.

Zunächst waren es die Tierenschutzvereine, die sich als "Ceterum censeo" auf die Fahnen geschrieben hatten: Schutz auch den Schlachttieren! Verhinderung von nutzlosen Quälereien: Allgemeinen Betäubungszwang für Schlachttiere!

Es wäre eine kühne Behauptung, wollte man heute erklären, dass diese Ziele vollkommen erreicht worden sind. Schritt für Schritt mussten wir uns den Boden erkämpfen, aber unsere Kassandra-Rufe verhallten nicht ungehört, und die Behörden gingen uns an die Hand, dass endlich unsere Bemühungen an Boden gewannen, und sie werden helfen, bis sie von vollem Erfolge begleitet sind.

Hatte Bruneau die Schlachtmaske für Grossvieh erfunden, so war es wenige Jahre später der Direktor des Schlachthofes in Basel, Sigmund, der den ersten Schussapparat angab, eine Erfindung auf dem Gebiete der Humanität, die ihm zehn Jahre später den Ehrendoktor der Universität in Zürich einbrachte.

Nun war wenigstens ein Boden geschaffen, auf dem sich weiter arbeiten liess; es waren uns Mittel an die Hand gegeben, auf welche wir mit Stolz als auf Fortschritte hinweisen konnten, halfen sie doch den Schlachttieren Qualen sparen. Es dämmerte bei uns das Morgenrot der humanen Tötungsart. Das Jahr 1902 war es, das als Wendepunkt in dieser Bewegung bezeichnet zu werden verdient. Eine edle Dame, die ein warmes Herz für die Tiere hatte, für die Linderungen ihrer Todesqualen bemüht war, stiftete einen Preis von 12,000 Mark für die besten Betäubungsapparate. Nun auf einmal regte es sich. Ich hatte damals die Ehre, dem Preisgericht in Leipzig anzugehören, und ich will nicht daran erinnern, welch' unglaubliche Apparate uns da als Erfindungen vorgeführt wurden. Wir hatten vier Tage zu arbeiten, um die Spreu von dem Weizen zu sondern, und wie immer die Spreu vorherrscht, so auch hier. Eine kleine Zahl von Apparaten blieb für die engere Wahl.

Wir bemühten uns ehrlich, die besten und praktischsten zu finden, und selbst die besten Apparate konnten nicht den Ansprüche gerecht werden, dass denselben der erste Preis von 6,000 Mark zuerkannt werden konnte. Sie waren im Kerne gut, doch die Vollendung fehlte.

Erreichten wir mit diesem Preisausschreiben auch nichts absolut Vollkommenes, so brachte es doch den Stein ins Rollen: eine neue Art von Tötungsapparat; der Bolzenschußapparat wurde erfunden, weiter und weiter ausgebaut und im Laufe der folgenden Jahre auf eine hohe Stufe der Vollendung gebracht. Praktiker und Techniker arbeiteten Hand in Hand, und wenn wir heute in der Lage sind, eine Reihe von solchen Apparaten vorführen zu können, so ist das nur das Resultat gemeinschaftlicher Bemühung.

Doch mit der Schaffung der Apparate allein war die Arbeit noch nicht getan. Es galt nun erst, denselben so weit als nur möglich Eingang zu verschaffen. Und wer, wie ich, Gelegenheit hatte, alles neu auf der Bildfläche Erscheinende zuvor auf seinen praktischen Wert prüfen zu können, weiss nur zu gut, welche Enttäuschungen wir erlebten, wie gar oft unsere Hoffnung ins Wanken kam.

Wir liessen aber den Mut nicht sinken: "Nunquam retrorsum, impavide progrediamur!" war unser Lösungswort.

Es galt den Widerstand der Schlächter gegen die Neuerung zu brechen, haltlose Einwände, die uns gemacht wurden, zu widerlegen, gegen alte Vorurteile anzukämpfen.

Zoll um Zoll mussten wir uns das Terrain erobern, Hand in Hand gingen die deutschen Schlachthofleiter vor, unbeirrt um Anfeindungen aller Art, aufklärend und Voreingenommenheit bekämpfend. Gerade die törichtesten Vorurteile waren es, die uns oft zur Verzweiflung brachten, denn an allen Orten mussten wir die gleich

unsinnigen Einreden hören : Die Tiere bluten nicht aus, das Gehirn rieche nach Pulver, die Haltbarkeit des geschossenen Tieres sei gleich Null, und zog man aus all dem das Fazit, so lautete dasselbe mit dünnen Worten : Wir bleiben an dem Althergebrachten hängen und wollen um keinen Preis einen Fortschritt!

Die wissenschaftlichen Versuche, die die Haltlosigkeit dieser Einwände aufs Glänzendste bewiesen, unterstützten unser Bemühen. Gar bald fanden sich die Einsichtigen unter den Schlächtern in unserem Lager ein und gaben uns erst im Geheimen, dann aber bald offen und ehrlich zu, dass wir von Anfang an die Wahrheit behauptet hatten, dass wirkliche Fortschritte geschaffen worden sind, die auch zum Vorteil und keineswegs zum Schaden der Schlächter seien. Wo ein Wille ist, war stets ein Weg. Dieses alte englische Sprichwort bewahrheitete sich bei uns bis ins Kleinste. Der Weg wurde gefunden, er wurde gangbar gemacht und heute fährt der Tierschutz im Schlachthof auf breiter Strasse, und nur hie und da stossen die Räder auf ein kleines Steinchen, das aber durch die Wucht des Wagens bei Seite geschleudert wird.

Es war wirklich herzerfreuend, als wir nach wenigen Jahren an alle Schlachthöfe unsere Fragebögen hinausgaben, um Material zu sammeln, wie weit die Einführung der Schussapparate gediehen sei, zu erfahren, dass man von einem sporadischen Vorkommen der Apparate längst nicht mehr sprechen konnte, dass in Hunderten von Anlagen diese neuen Apparate geprüft, eingeführt und — was die Hauptsache ist — auch beibehalten wurden.

Und wenn heute wieder irgend ein Geisteskind auf der Bildfläche erscheint, das die uralten, längst widerlegten Einwände wiederkauft, so fragen wir nur, ob es die letzten fünf Jahre verschlafen hat.

Man kennt heute noch zwei hauptsächliche Arten der Schussbetäubung, nämlich den Kugelsehuss und den Bolzenschuss. Es könnte die Frage an mich gestellt werden : Welchen von den beiden ist der Vorzug zu geben? Und die Antwort wäre die : Jedem ! so widersinnig das klingen mag. Ein Beispiel möge das erläutern : Ganz schwere Bullen können ja mit dem Bolzen geschossen werden ; sie werden aber vielleicht nicht ganz so sicher betäubt, wie mit der Kugel, tragen sie doch eine beträchtliche Haarsehichte an der Stirne, die förmlich als elastisches Kissen wirkt. Wir nehmen also, um dieses Hindernis zu überwinden, sogar eine Kugel mit Stahlspitze, wollen wir sicher betäuben, denn diese fragt nichts nach einem Hindernis, wohl aber der Bolzen, der vielleicht nur mit der Spitze noch in das Gehirn eindringt. Auch Pferde töten wir ausnahmslos mit der Kugel, weil sie zu gross sind, um hier einen Bolzenschussapparat im richtigen Winkel ansetzen zu können. Sie sehen also : Eines schiekt sich nicht für alle ! Wir müssen genau individualisieren, um Fehlshüsse zu vermeiden.

Auch die Kugelschussapparate haben ihre Metamorphose durchgemacht. Heute denkt niemand mehr an die Schussmaske von Dr. Sigmund. Man hat heute Schussapparate mit drei und vier Schallfängern, wie sie Arthur Stoff in Erfurt schuf, die f a s t knalllos arbeiten. Die Zahl der mit Kugeln geschossenen Tiere ist Legion. Welche Summen von Schmerzen wurden den Tieren dadurch erspart. Wir wollen auch nicht verschweigen, dass auch Menschen zu Schaden gekommen sind durch unvorsichtige Handhabung, doch von sträflichem Leichtsinn bei Handhabung eines gefährlichen Werkzeuges kann man nicht auf den Unwert desselben schliessen. Eines steht fest: eine Kugel fliegt nie nach rückwärts, und stellt sich niemand in die Schussrichtung, wartet man, um seitliche Ablenkung der Kugel zu vermeiden, bis Kopf und Rückgrat eine Gerade bilden, dann k a n n eine Verletzung eines Menschen nicht vorkommen. 2,000 Pferde sind in einem Schlachthof geschossen worden o h n e einen Fehlschuss, 40,000 bis 50,000 Stück Grossvieh in einem anderen.

Es ist eigentümlich, welch gewinnenden Eindruck auf den Laien der Schussapparat macht. Nie wird man hören: Das ist grausam, das muss abgeschafft werden — Aeusserungen, die man bei anderen Todesarten, wie z. B. beim Schächten, fast täglich zu hören bekommt. Die Zuschauer sind entzückt über die blitzartige Wirkung, erzählen das Gesehene weiter und machen auf diese Weise ungewollt Propaganda für die Sache.

Um die Gefahr, die dem Kugelschuss anhängt, ganz zu beseitigen, wurde die Schaffung des Bolzenschusses gefördert, weil damit die Gegner der ersteren entwaffnet wurden. Es gibt keine schönere Tötungsart für nicht allzuschwere Tiere als den Bolzenschuss. Fast lautlos arbeitet derselbe, bewegungslos liegen die Tiere da. Nach einer Minute tritt die Lähmung der Muskeln ein, der Blutentzug kann beginnen.

In allererster Reihe steht heute die Behrs' Pistole, welche den grossen Vorteil hat, dass sie auch für grosse Betriebe passt, da sie sofort wieder schussbereit ist. Der Bolzen ist hohl und tatsächlich dringt eine verschwindend kleine Menge von Pulvergas ins Gehirn, die aber den Wert desselben — nur in Berlin, sonst nirgends, beeinträchtigt.

Hatten wir doch vor einigen Jahren in den Schädel eines toten Kalbes nacheinander 28 Schüsse gemacht, und es wurde sofort das Gehirn entnommen und ungewaschen zubereitet, um zu erproben, ob Pulvergeschmack vorhanden sei, und durch zehn unparteiliche Anwesende wurde bestätigt, dass nicht der geringste fremde Geschmack vorhanden sei. Dieser Versuch allein entkräftigt Hunderte von Einwänden, die von missgünstiger Seite gemacht werden.

Der Apparat ist so geistreich konstruiert, dass der Bolzen wieder zurückgezogen wird, so dass durch das Niederstürzen des Tieres der Schütze nicht beschädigt werden kann.

Ein weiterer Vertreter dieses Systems ist der "Mors," ein in jeder Beziehung tadellos arbeitender Apparat. Durch eine Kupferschlange wird ein Teil der Gase nach der Aufschlagestelle des Bolzenkopfes geleitet, bildet dort ein elastisches Puffer und befördert den Bolzen wieder zurück. 30,000 Schüsse wiesen nur 0.2% Fehlschüsse auf.

Ein Gegenstück dazu bildet der "Tell" des Dr. Liebe, der sowohl in der Pistolenform als auch im Aufsatzmodell ein ganz vorzüglicher Apparat ist und vielleicht nur den kleinen Nachteil besitzt, dass die Fehler, welche die Rückführung bewirkt, mit der Zeit erlahmt und durch eine neue ersetzt werden muss. Auch die Hartgummidichtung hält selten mehr als 200 Schuss aus.

Flessa's Schussapparat für Kleinvieh verdient gleichfalls in erste Reihe gestellt zu werden. Kleine mit Dynamit gefüllte Plättchen werden einglegt und mittels Keilverschluss der Apparat geschlossen. Wird nun mit einem kräftigen Schlage dem Tiere der etwas vorstehende Bolzen auf die Stirne geschlagen, so entzündet der an der Rückseite des Bolzens befindliche Zündstift die Ladung, der Bolzen dringt in das Gehirn und zieht sich wieder zurück. Kleinere Kühe, Kalbinnen, Kälber sind nach Tausenden mit diesem Apparat getötet worden.

Damit habe ich eigentlich die Hauptvertreter der Bolzenschussapparate vorgeführt. Was nun die Kosten des Schusses anlangt, so möchte ich erwähnen, dass diese zwischen 5 und 9 Pfg., je nach dem Apparat, schwanken, und wenn auch fast alle deutschen Schlachthöfe in ihren Etats eine Position für Tötungsmaterial haben, so wäre es doch für die Tierschutzvereine eine dankbare Aufgabe, denjenigen Schlachthöfen, in welchen die Einführung der Apparate lediglich eine Finanzfrage ist, die Mittel an die Hand zu geben zur Beschaffung von Apparaten und Munition. Möge dieser Appell nicht ungehört verhallen!

Wir sind weit entfernt, jeden Schlächter mit dem Apparate arbeiten zu lassen.

Unsere Angestellten sind damit ausgebildet und ihnen obliegt die Unterhaltung der Apparate. Es soll durchaus nicht gesagt sein, dass man die Handhabung nicht jedem Schächter lehren kann. Gewiss! Sie werden dann ebenso tadellos arbeiten; aber eine eigene Unterweisung ist unerlässlich.

Es wurde schon oft und oft beobachtet, dass die Leute, wenn sie einmal das Schiessen gelernt haben, stolz sind mit den neuen Apparaten umgehen zu dürfen, dass sie wieder andere auffordern, es sich lehren zu lassen und so Propaganda für die Apparate machen.

Gar bald wird das Bestreben, die Tiere mit dem Beil zu betäuben, schwinden, und z. B. in meinem Schlachthof kennt man das seit sieben Jahren überhaupt nicht mehr, ja, würde sich einer

erlauben, Tiere in dieser Weise zu betäuben, so würde ihn empfindliche Strafe treffen. Und zum Schaden, den er erleidet, muss er auch den Spott der anderen noch ertragen, und der schmerzt mehr.

Die fast durchweg bestehenden geordneten Schlachthofbetriebe forderten fast die Einführung der Schussbetäubung, weil, in diesen auch die Roheit nebst der Unreinlichkeit zu bekämpfen war. Dank dieser Institute hat die moderne Betäubung in ungeahnter Weise an Boden gewonnen. Wir besitzen noch manch kleines Hilfsmittel zur weiteren Verbreitung: Bei den Fleischbeschauerkursen, die von Männern vom Lande besucht werden, lehren wir diese Apparate handhaben, und schon nach wenigen Wochen wird der Mann draussen so viel Interesse geweckt haben, dass er mit der Anschaffung eines solchen beauftragt wird.

Die Schlächter, die mit den Apparaten umgehen gelernt haben, werden stolz sein, wenn sie die Betäubung sicherer und richtiger vollführt haben als früher mit dem Beile. Sie fühlen sich dann "bessere Menschen," und wir gönnen ihnen gerne die Freude mit dieser Sonderstellung, und sie danken uns, indem sie andere aufordern, auch zu lernen.

Sie sehen also, sehr geehrte Damen und Herren, wir arbeiten nicht himmelstürmend, sondern langsam und bedächtig gehen wir Schritt für Schritt vorwärts, kommen aber dabei ebenso sicher und vielleicht sicherer an das Ziel!

Es möchte hier erwähnt werden, dass durch eine unlängst von der Behrs' Industriegesellschaft in Suhl veranstaltete Rundfrage bei nur 53 Schlachthöfen, die ihre Pistole in Verwendung haben, erhoben wurde, dass der Patronenverbrauch in diesen allein an eine Million erreicht hat! Das genaue Recht dieser Umfrage ist in einer der letzten Nummern der "Deutschen Schlachthofzeitung" veröffentlicht. Nun ist das aber nur einer der neuen Apparate! Es gestatten diese Ziffern, die geradeso gut in allen deutschen Schlachthöfen hätten erhoben werden können, allein einen Rückschluss, welche Summe von Schmerzen durch die neuen Apparate den Tieren erspart worden ist.

Der Schlachthof, der früher eine Stätte der Roheit war, verfeinert sich durch das neue Verfahren zusehends. Kein Zuschauer wird sich mit Abscheu und Ekel abwenden, wenn er zufällig Zeuge einer Schlachtung sein sollte, und gerade die Tatsache, dass wir bei Laien Beifall für unsere Bestrebungen ernten, schadet unserer Sache nicht, denn diese werden Sorge tragen, die idealen Ziele der neuen Richtung vielleicht unbewusst in die Bevölkerung zu tragen.

Auf einen Streich fällt keine Eiche, und verrostete Vorurteile pflegen oft an Zähigkeit der Lebensdauer Eichen zu übertreffen!

Wir aber wollen in unseren Bemühungen nicht erlahmen! Unter unserer Fürsorge wird sich das zarte Reis: Humanität im Schlachthofbetrieb, das vor sieben Jahren eine Frau Bolza in Leipzig pflanzte, zu einem kräftigen Baume entwickeln, der seinen

wohltuenden Schatten weit verbreitet über die Lande. Möge der Duft seiner Blüten eindringen in die Herzen aller Tierfreunde aller zivilisierten Länder, mögen sie Sorge tragen und ehrlich bemüht sein, durch Beseitigung von veralteten, unzeitgemässen Bestimmungen, die die Schaffung einer Zentralisierung der Schlachtgeschäfte bisher verhinderten, die dann leicht mögliche Verbesserung der Schlachtarten zu fördern. Möge auch in Ihrem schönen Lande die Ueberzeugung Raum gewinnen, dass hier ein Hebel eingesetzt werden muss, dass die Förderung der Humanität bei Schlachtungen die Verrohung der breiten Massen verhindert und bekämpft! Mögen sich die Städteverwaltungen überzeugen lassen, dass die neuen Methoden, die sich bei uns so vorzüglich bewährt haben, die Tag für Tag an Ausdehnung gewinnen, sich dort bei Betonung des eisernen Willens der Stadtvertretungen und Regierung ins Werk übersetzen lassen, und wenn Sie auch dort die Lehrjahre durchzumachen haben werden, wie das uns nicht erspart geblieben ist, so ist doch die gesetzte Aufgabe des Schweisses der Edlen wert, und dort leichter zu erreichen, weil wir die neue Bahn bereits fahrbar gemacht haben.

Mögen sich munifizente Gönner des Tierschutzes, die Sie in so reicher Zahl besitzen, bereit erklären, nicht nur mit schönen Worten, sondern auch mit Rat und Tat die neue Bewegung zu unterstützen, dann wird der Segen, der hieraus erblüht, in reichem Masse auf Sie niederfallen. Das herzerreissende Todesröcheln der gequälten Schlachttiere wird verstummen und in dem Bewusstsein, Gutes getan zu haben, werden Sie Ihren schönsten Lohn finden. Nicht Roheit soll den Tod der hilflosen Tiere begleiten, sondern Menschlichkeit! Nicht schämen sollen wir uns der Grausamkeit gegen Tiere. Stolz sollen wir uns sagen können, dass wir die Leiden nach Menschenmöglichkeit gekürzt haben! Sie werden nicht ruhen, dass bin ich sicher, bis Sie in Ihrem Vaterlande einheitliche Bestimmungen erreicht haben, die die Betäubung aller Schlachttiere fordern, bis auch bei Ihnen die Aera der neuzeitlichen Schlachthöfe mit all ihrem Segen erstehen wird. Fördern Sie diese Frage, schon im Interesse der geordneten Fleischbeschau, die zur Gesunderhaltung des Volkes dient, und ich bin sicher, dass schon nach wenig Jahren man sich wundern wird, wie es denn möglich war, dass man so lange den neuzeitlichen Standpunkt ausser Acht lassen konnte.

Die neue Zeit muss brechen mit alten Vorurteilen und Zuständen, die heute aber auch nicht die geringste Existenzberechtigung mehr haben.

Vereinigen wir Tierschützer aller zivilisierten Länder unsere Kräfte, die Menschlichkeit im Schlachthofe zu fördern, und wohl uns allen, wenn dieses unser vereintes Bemühen zum schönen Ziele führt, und dass wir das uns gesteckte Ziel:

Humane Betäubung aller Schlachttiere erreichen werden.

ENGLAND'S LETHARGY IN SLAUGHTER-HOUSE REFORM.

By S. M. DODINGTON.

The inhabitants of the United Kingdom have so long boasted of their fancied superiority over other nations in matters of hygiene, health, and humanity that it will be quite a revelation to them to learn that in one of the most essential factors of everyday life they are not only far behind every country in Europe, but almost every country in the world.

We in England pride ourselves—more or less justly—on our palatial sanitary devices and sewage schemes, and on our public libraries and baths, and though we are not so much ahead of other nations in these matters as we flatter ourselves we are, we at any rate pretty well hold our own.

But leaving these matters out of the question, and coming to our subject, viz., slaughter-house reform, a little study of the question will show us how we stand to-day compared with other nations.

We English consume more meat per head than probably any other nation, and in consequence one would expect that we of all nations should be the most particular as to the conditions under which animals were killed and dressed for food, not to mention the fact that if any country should possess a rigid system of meat inspection, that country should be England.

Again, England has frequently been the leader in humanitarian questions. It was she who abolished the slave trade in America, and also established the first society for the prevention of cruelty to animals, and outside the butchering trade England has done a great deal towards furthering humanity to animals.

But if we turn to our methods of slaughter we find little to be proud of. Instead of having a well-organised system of public slaughter-houses (or abattoirs, as they are more generally called) attached to our towns under the control of veterinary surgeons, as is the case in almost every country in Europe, both for small and large towns, the slaughtering of animals in this country takes place almost entirely in private slaughter-houses, which are situated at the back of butchers' shops, in courts and alleys and back yards.

Sometimes these private slaughter-houses are less bad than others as regards situation and sanitary requirements; they are nearly always bad, and there is absolutely no positive means of ascertaining the soundness of meat which leaves them for sale at all times of the day and night, nor can the hidden cruelty which takes place in these awful dens be detected.

A whole army of meat inspectors and R.S.P.C.A. officers could not cope with the hundreds of private slaughter-houses that exist in the average large English city.

A public abattoir is a well-organised building under municipal and veterinary control, and all the slaughtering of a town should be carried on within its precincts under proper supervision and discipline, and not in private slaughter-houses scattered all over a city.

In a public abattoir not only is all the meat inspected by one or more veterinary surgeons before leaving the building, and a great deal more humanity enforced in regard to the killing and general treatment of animals, but also the valuable bye-products of the butchers' trade are collected and converted into manures and other useful substances. These bye-products generally go to waste in the private slaughter-houses, and help to contaminate the sewers and make the air of the immediate neighbourhood insanitary.

The writer has had a great deal of experience in slaughter-houses, both public and private, throughout England, and also visited public abattoirs in many European countries, especially in Germany, where they have reached a very high state of perfection. The latest abattoirs in Germany, Switzerland, and Holland are excellent examples of what an abattoir should be.

There are a certain number of so-called public slaughter-houses or abattoirs in various towns throughout the United Kingdom, but a little examination will show us what the majority of these slaughter-houses really are. Almost without exception, where a town possesses a public slaughter-house there are a number of private slaughter-houses still existing in that town, and as the law stands to-day in England butchers are not compelled to close their private slaughter-houses.

Some of the so-called "public" slaughter-houses are simply disgraceful, and ought not to be called public at all. In many cases they consist simply of a row of very bad ordinary private slaughter-houses and lairs rented off to various butchers, and under no public control or supervision whatsoever, and generally situated in a very rough and bad quarter of the town. There is also the better class of English public slaughter-house which boasts an entrance gate and a certain amount of supervision by a foreman; and lastly the larger type of abattoir, which may possibly be under the control of a meat inspector or a veterinary surgeon.

In nearly all these types the slaughtering is carried on in separate compartments rented by the butchers, and at the best it is nothing more or less than a collection of private slaughter chambers, and there is little organisation or discipline, while the officials are, as a rule, too few, and their position is not appreciated or respected as it should be. The slaughtermen come and go, and slaughter how they please under little or no supervision. Very frequently these so-called public slaughter-houses are erected in an

inconvenient place, that is, away from the cattle market, and they hardly ever possess a destructor for bad meat; consequently long journeys have to be made to the town destructor with condemned carcasses.

One of the largest and most modern abattoirs in England is some very considerable distance from the cattle market, and the controlling superintendent of the abattoir, instead of having his office in the building, has it some little distance outside, to the inconvenience of himself and all those who wish to see him at the abattoir.

The public abattoir should be side by side with the cattle market, and the latter should be either abutting the main railway line or joining the same by a branch line; this enables the animals to come right from the trains to the cattle market, and then after sale straight away into the abattoir lairages to await slaughter, without having to be driven through the town.

CONTINENTAL ABATTOIRS.

On the Continent we find that the abattoir—almost invariably combined with the cattle market—is generally one of the very best constructed buildings in the town. The cattle markets are frequently under cover, especially in Germany, and are in themselves handsome buildings, and are excellently controlled in every detail. They are placed near the railway line, with platforms for animals arriving by train.

The abattoirs are handsomely laid out on a large and comprehensive plan, and are sometimes among the finest municipal buildings in the town, and are very frequently set off with trees, grass plots, and gardens. The public are admitted either free or on payment of a small entrance fee, it being the object of the authorities to have the light of publicity on all that takes place within, as this is the greatest protection against cruelty, and visitors can watch for themselves the stringent methods of meat inspection and cleanliness. Children under fifteen years of age are not admitted, nor would street corner loafers be allowed to pass the entrance gate official. Smoking is forbidden except in the "Café Abattoir." At one Dutch public slaughter-house there is a very fine billiard room for the men.

The best abattoirs have baths both for officers and men, as well as the usual changing rooms, and the slaughter-men are not allowed to leave the abattoir until they have removed the traces of their trade; there are also excellent restaurants and all comforts of every description in the best regulated establishments.

The abattoirs consist as a rule of official residences, offices, slaughter halls (in the case of old-fashioned abattoirs frequently apartments instead of halls), lairs for animals, condemned meat destructor, pathological laboratory, cold storage room and plant,

rooms for dealing with bye-products, and also skin and hide market, restaurant, etc., and various other necessities connected with the meat trade.

The abattoirs for medium sized and small towns are less elaborate. The slaughtering takes place in large halls with glazed brick walls and tessellated floors, and a veterinary surgeon is in charge of each slaughtering hall, assisted, as a rule, in Germany by a non-commissioned officer in uniform.

The older types of abattoirs, in France especially, are erected on the "compartment system," which does not admit of such thorough control as the "hall system." Curiously enough, in Spain one comes across the "hall system," while in certain towns in Italy and France there is a combination of the compartment system for hanging the dead meat with an open slaughter court for killing, which permits the officials full control of many butchers killing at the same time. The famous Paris abattoirs are on this system.

At the head of the foreign abattoir is the director, a man of education and position, occupying a social standing equivalent to a bank manager in England, and under him come the veterinary surgeons and non-commissioned officials, who are responsible for discipline throughout the building. The veterinary surgeons on the Continent hold a far higher position than they do in England; they are frequently men of university degrees and some social standing, and their position in the abattoir is greatly respected, and great deference is paid to them.

In the smaller towns, of 15,000 to 20,000 inhabitants, there will be only one veterinary surgeon in charge of the abattoir, who also acts as director and general manager. In the larger towns there will be two surgeons, a chief, and an assistant, and in the still larger towns it is necessary to have a director for the business of the establishment, as well as the surgeons. In the great public abattoir at Berlin there are about 23 surgeons, besides the director and a very large office staff.

With such a complete system as this, cruelty is reduced to a minimum, and meat inspection is very thorough; the slaughtermen are under the eye of the surgeons and non-commissioned officers the whole time, and excellent discipline and tone are maintained; some German abattoirs even have texts against cruelty conspicuously displayed in the slaughter-halls.

In all the large towns of Europe, except in England, public abattoirs have existed for some considerable time, and no private slaughter-houses are allowed in those towns.

Paris has now had the abattoir system for nearly one hundred years, and at the present time possesses two magnificent public slaughter-houses, and not a single private one.

Some of the German towns have had the abattoir system since the thirteenth century!

At the present time not only the large and medium sized towns abroad are thoroughly adopting the public abattoir, but the smaller towns as well; one town in Germany of some bare 2,000 inhabitants has its "bijou" abattoir and cold storage plant.

In Spain, France, and Italy abattoirs exist in some of the smallest towns.

Germany has in certain districts established a "country abattoir" to control the meat and abolish private slaughter-houses in country districts.

In Switzerland public abattoirs exist in the smallest towns.

Portugal is considered ahead of Spain in the movement, and the authorities at Lisbon are having a new abattoir built to replace the old one.

Sicily has the abattoir system, and they exist also in the Mediterranean Islands and in the large towns in Greece.

Rome had public slaughter-houses, situated in the Forum, before the time of Christ; and at the present day Rome possesses the ordinary public slaughter-house, like all Italian towns, and also a military abattoir.

Milan has a particularly fine abattoir and cattle market, and Genoa has recently built a new one; the old abattoir in Genoa is situated in one of the main squares of the city, but is by no means a bad one or unpleasing in appearance.

Several new abattoirs have appeared in the Balkan States—countries which have had the public slaughter-house system for a good many years.

The writer has seen abattoirs in small towns in Spain, and the killing of beasts appeared to be done only by the veterinary surgeon, who felled them with great skill by the usual Southern European method of a stab in the neck nearly between the horns.

Jerusalem possesses a public slaughter-house outside the city wall, while Port Said has a very fine abattoir and covered cattle market combined, situated about half a mile outside the town.

Alexandria, Algiers, and Tunis all have the public abattoir system, and the new abattoir at Tunis is considered very fine; the authorities at Algiers are contemplating building a more modern one.

Russia has the public slaughter-house system in all her large towns, and also all the Northern European States follow the lead, England excepted.

North and South America, though ahead of England, are not, generally speaking, so advanced as the European States, though public abattoirs exist in most of the North American towns and in all the large towns of South America. In 1906 there were private slaughter-houses in Philadelphia, but an effort was being made to close them and to build a municipal one.

All our colonies have the abattoir system, but as a rule the buildings are crude and not to be compared to the European models.

Colombo and Singapore have public slaughter-houses. Singapore has two, one central and the other suburban; the central one is controlled by an English veterinary surgeon and his staff, the suburban one simply by a meat inspector.

On the Continent and other lands the town abattoir deals with the whole town, suburbs, and surrounding district, and frequently takes in the rural surrounding neighbourhood of the far outlying suburbs, and not a single private slaughter-house exists even in the neighbourhood of the town or suburbs.

On the Continent all meat coming from the country for sale in the town has first to go to the abattoir for inspection, and if found to be unsound is destroyed on the spot. Even the most backward of the European countries are most particular about this.

APPLIANCES AND METHODS.

At the present time several of the European States, including even Italy, are paying special attention to the humane slaughtering of animals.

The writer knows one abattoir in Holland where all the animals are stunned by pistols or a spring gun, and this has been going on for years in that particular town.

Germany and Switzerland have made the subject a special study, and some Continental States enforce by law the stunning of animals before blood is drawn. This law actually exists in Germany, Switzerland, and Denmark, and the writer believes Poland as well.

Many years ago the Swiss passed a law to abolish the Jewish method of slaughter, and Finland has, it is believed, just succeeded in passing an Act to prevent the Hebrew ritualistic method of killing: the Czar of Russia has pronounced his veto on this law, and it is very probable that soon the Jewish method will be illegal throughout Russia.

In Sweden young butchers are encouraged to practise the art of stunning animals successfully by previous practise on a machine in the Guild Schools for butchers which exist in the various Swedish towns, and they are not presented with a certificate until they have proved themselves expert stunners on the "dummy" apparatus. These "dummy" machines exist in several Continental abattoirs for the use of butcher apprentices, and in many abattoirs the butchers are supposed to be fined if they do not succeed in stunning animals with the first blow.

At the present day London has nearly 300 private slaughter-houses and one small public one at Islington, which is not worth considering, besides the foreign animal abattoir at Deptford, which cannot be considered a public slaughter-house, as it was erected with a view to killing foreign cattle on landing.

In the town of Portsmouth alone there are nearly 300 private slaughter-houses, and Birmingham, Leeds, and Manchester, though they possess public abattoirs, have a number of private slaughter-houses as well in daily use.

No good will ever be done in England in the matter of slaughter-house reform until Parliament passes an act to abolish private slaughter-houses, at any rate in the towns; it is simply inconceivable that England has not moved in the matter, for public abattoirs, if properly managed, are paying concerns, and help to relieve the rates rather than otherwise.

But even if this were not so, and the abattoir were run at a loss, no country but England would nowadays tolerate private slaughtering in crowded towns, and no country would put up with the total lack of system of meat inspection and control that exists in England to-day.

No sensible butcher who has had experience of public abattoirs in other countries would care to go back to the private slaughter-house again, as they themselves are ready to admit. On the Continent all the butchers are under the same conditions. They go to the cattle market, buy their animals, and take them right into the adjoining abattoir stalls, where there is every facility for stabling, the stalls being invariably simply palatial.

The butcher then kills them, or gets them killed at his convenience, under the very best of conditions, and the carcasses are taken away to his shop in a special van, or they can stop in the cold storage until required.

The bye-products are bought and converted on the premises, and there is every possible convenience to be had; the very large abattoirs have a special post office, a telephone system, and sometimes even an hotel.

Generally, the butchers are compelled to insure their animals, so that if they do not pass the veterinary surgeon after killing, the butcher is no loser; this is a particularly excellent institution, and a great protection to the butcher.

ENGLISH ABATTOIRS.

It is to be hoped that the abattoirs of the future in England will be erected on different lines from those of the past, and that the whole organisation of their personnel and general management will follow the lead of the best Continental examples.

There is hardly an abattoir in the kingdom equal to present-day requirements, and some of our latest public slaughter-houses are constructed on the obsolete "separate chamber system" which has been long condemned abroad, as this method of construction does not admit of perfect supervision by the officials on duty, and it is at the same time a more complicated and costly way of building. A great deal of cruelty can still take place undetected in the "sepa-

rate chamber" system, as the officials cannot supervise all the different slaughtering chambers at once, as they can in the large modern halls.

In the most advanced countries explosive instruments are now very largely used for killing animals, especially in Germany, and the writer has reason to believe from his last tour in Germany that the time is not very far distant in that country when all large animals will be stunned by a certain explosive apparatus which at the present time is largely and successfully used.

In foreign abattoirs a certain portion of the building is reserved for killing horses, donkeys, etc., as not only are ordinary private slaughter-houses not allowed to exist in the towns, but "knackers' yards" as well are prohibited, and the horse meat trade is under the same supervision as ordinary meat.

To-day in England there is a great deal of "humbug" in the meat trade; butchers buy foreign meat, and label it in their shops as "English Home Killed." With an organised abattoir system, where every carcass is inspected and stamped with the local abattoir mark, this would be impossible.

Our Colonies are ahead of us in England, in that they have the public slaughter-house system while we have not; but the colonial abattoirs are capable of considerable improvement, both as buildings and in their methods of slaughter. In the municipal slaughter-houses in Singapore the beasts were slaughtered after the Jewish fashion, and there was no uniform method of humane slaughtering enforced; this is generally the case in Indian abattoirs.

We might well take a lesson from the French colonies in Africa, where great steps are being taken to have up-to-date abattoirs.

How long England will remain in her present lethargic condition over this matter of slaughter-house reform is a question.

At the present day she holds the unenviable reputation of having the worst slaughter-house system, or rather lack of system, in Europe, Turkey alone excepted.

She is far behind countries like Spain, Greece, Sicily, and Bulgaria, and even the Mediterranean Islands.

Possibly we may finally be shamed into a better state of affairs, but it would seem as if we took a great deal of shaming, judging by the nonchalant way in which we have moved so far in the matter.

In conclusion, it behoves not only the British Government and general public to insist on removing this stigma, which has lasted only too long, but all intelligent and thoughtful people will expect the more enlightened and educated class of butchers and men connected with the meat trade to come forward and help to move England to more humane and hygienic methods. Our national pride and patriotic feelings should be moved, and we should not rest till we are at least on a level in our public slaughter-houses with the most advanced countries.

DAS VERBOT DES JÜDISCHEN SCHÄCHTENS IN FINNLAND.

VON AGNES VON KONOW.

Auf dem Gebiete der Tierschutzarbeit ist die Frage der Humanisierung der Tötungsmethoden für die Schlachttiere zweifellos eine der brennendsten unserer Zeit. Wie man sich auch zu der Frage stellen mag, ob wir berechtigt sind, die Tiere zu töten oder nicht, ob wir es als ein uns zufallendes Vorrecht ansehen dürfen, über ihr Leben zu schalten oder darin einen brutalen Eingriff erblicken müssen, der durch keinerlei vorausgefasste Meinung hinsichtlich der Alleinherrschaft des Menschen über die Natur begründet werden kann — für den Tierfreund gilt es allemal als feststehend, dass jede Art von Grausamkeit, die nicht absolut unvermeidlich ist beim Schlachten, unter allen Umständen abzuschaffen und dass diese unsympathische Handlung auf eine Weise auszuführen ist, die das menschliche Gefühl nicht verletzt und zugleich für das Tier die schonendste ist.

Da das möglichst schnelle Versetzen der Tiere in Bewusstlosigkeit, das Verbinden der Augen vor dem tötenden Schlag und das Vermeiden der Tötung in Gegenwart anderer Tiere Massregeln sind, die physiologisch und praktisch am ehesten geeignet erscheinen, den Tieren unnötige Qual und Todesfurcht zu ersparen, ausserdem überall und unter allen Umständen durchzuführen sind, ist unter den Tierfreunden der ganzen gesitteten Welt eine Bewegung entstanden, die darauf ausgeht, gesetzliche Bestimmungen zu schaffen, welche die Betäubung der Tiere beim Schlachten sowie überhaupt eine schonende Behandlung vorschreiben.

Das Königreich Sachsen hat die Ehre, das erste dahingehende Schlachtgesetz geschaffen zu haben, welches im Jahre 1892 in Kraft trat. Aehnliche Gesetze sind dann später in der Schweiz eingeführt, wo im Jahre 1893 eine Volksabstimmung ein Schlachtgesetz gut hiess, sowie im Fürstentum Reuss und in Schwarzburg-Sondershausen.

Auch Finnland blieb nicht unberührt von dieser humanen Bewegung, die in den grossen Kulturzentren entstand, um die Schrecken des Schlachtens zu mildern, und die Einführung eines besonderen Schlachtgesetzes war dort bald eine der vornehmsten Fragen im Programm der Tierschutzvereine. Die bei uns zu Lande um diese Zeit üblichen Schlachtmethoden müssen entschieden als empörend und grausam bezeichnet werden. Unter langsamem Zerfleischen mit dem Messer im Hals wurde bei vollständigem Bewusstsein des Tieres die Blutabzapfungen vorgenommen, oder es wurden die Tiere mittelst des heute noch in Russland allgemein üblichen Nackenstiches gelähmt, der das Bewusstsein der Tiere und die

Fähigkeit, Schmerzempfindungen zu spüren, gänzlich unberührt lässt. Nur die besseren Schlächter von Beruf und zartfühlende Besitzer von Tieren bedienten sich wirkungsvoller und humaner Methoden, eines Schlages gegen das Stirnbein oder Schusses ins Gehirn.

Um diesen Misständen ein Ende zu machen, traten im Jahre 1897 einige Mitglieder der Ritterschaft im damaligen Landtag Finnlands mit einer Petition hervor, auf Annahme eines Gesetzes abzielend, welches alle beim Schlachten der Haustiere in Betracht kommenden Bestimmungen betraf.

Die Sache wurde jedoch nicht durch Mitwirken der Stände entschieden, sondern im Jahre 1902 erliess Seine Majestät der Kaiser eine administrative Verordnung, die folgende Bestimmungen enthielt:

§ 1. Schlachten von Haustieren, ausgenommen Geflügel, darf nicht anders als nach vorausgegangener Betäubung, und zwar nur durch Schlag gegen die Stirn oder unter Anwendung von Schlacht- oder Schiessmasken, oder auch durch Schuss mittelst Waffe gegen die Stirn oder unter das Ohr erfolgen; die Augen des Tieres sind hierbei verbunden zu halten. Bei plötzlicher Erkrankung oder anderem Unfall des Tieres darf jedoch die Schlachtung auf andere Weise erfolgen, doch immer mit Rücksicht auf möglichste Vermeidung von Qualen für das Tier. Die Schlachtung darf nur von erwachsenen Personen vollzogen werden.

§ 2. Geflügel zu rupfen, sowie andere Tiere abzuhäuten oder aufzuhängen, bevor der Tod eingetreten ist, ist verboten.

§ 3. Das Schlachten hat in geschlossenem Raume stattzufinden. Ist bei nicht berufsmässigem Schlachten ein solcher Raum nicht vorhanden, so soll ein anderer Ort, der von der Strasse aus nicht sichtbar ist, zum Schlachten benutzt werden. Beim Schlachten dürfen keine andere Personen zugegen sein als die, welche hierzu erforderlich sind, auch darf das Schlachten nicht in Gegenwart oder unmittelbarer Nähe von Haustieren stattfinden.

§ 4. Uebertretung dieser Verordnung wird mit Geldbusse bis zu 150 Mark bestraft.

Während die Frage ihrer Entscheidung an höchster Stelle entgegenging, setzte indessen eine starke Bewegung ein, die sich in öffentlichen Versammlungen und Presserörterungen gegen die Einführung eines für das ganze Land gültigen Schlachtgesetzes richtete.

In Finnland war nämlich im Laufe der Zeit eine verhältnismässig grosse Judenkolonie entstanden, die sich aus jüdischen Soldaten rekrutierte, welche im russischen Heere auf finnländischem Boden ihrer Wehrpflicht genügt hatten und daselbst ansässig geworden waren. Ohne irgendwelche politischen Rechte führten diese Juden ein zurückgezogenes und grade geduldetes Fremdlingsdasein. Dies hinderte sie jedoch nicht, nun gegen die Einführung eines Gesetzes Alarm zu schlagen, welches ihren religiösen Satzungen zu nahe trat. Denn die Juden nehmen noch den rückständigen, barbarischen

Standpunkt ein, der die Tötung der Tiere als eine Art Opferdienst, als einen Kultus betrachtet, dessen qualverursachende Manipulationen die Opfer bei vollem Bewusstsein durchzumachen haben.

Da das Verfahren bei diesem religiösen Schlachten vermutlich vielen der geehrten Kongressteilnehmer ziemlich unbekannt sein dürfte, erlaube ich mir hier, in Kürze eine orientierende Beschreibung davon zu geben, so wie ich es selbst beobachtet habe.

Sobald das Tier in den Schlachtraum gebracht ist, wird es zu Boden geworfen, indem man entweder die Beine mit einem Strick oder einer Kette fesselt und dann plötzlich anzieht oder auch indem man den Kopf mit einem Griff an den Hörnern und unter dem Kiefer so stark aufwärts und seitwärts reisst, dass das Tier das Gleichgewicht verliert und hinstürzt, wobei es keineswegs selten ist, dass es sich blutig schlägt oder Horn- und Rippenbrüche und dergleichen stattfinden. Sodann wird das Tier wehrlos gemacht, indem man die Füße zusammenbindet oder den Schwanz durch die Hinterfüsse hindurch nach vorn und aufwärts zieht, während gleichzeitig einer der Schächter dem Tier mit dem Fuss auf den Bauch tritt und es auf diese Weise jeder Möglichkeit beraubt, sich zu verteidigen. Nun wird der Kopf so herumgedreht, dass er auf den Hörnern zu liegen kommt, wobei die Nase gegen den Boden gedrückt wird. Dieses Herumdrehen kann nur mit grosser menschlicher Kraft und unter heftigem Widerstand, Schmerz und Angst des Tieres geschehen. Der Schächter streicht alsdann mit der Hand über den stark gespannten Hals und murmelt das sogenannte Schächtgebet. Hierauf durchschneidet er, während er das Schächtmesser hin und herzieht, den Hals bis zur Wirbelsäule. Das aus den durchschnittenen Adern hervorquillende Blut wird von der ausgestossenen Atemluft wie in einem Blutregen rings herumgespritzt, beim Einatmen dagegen unter starkem Rasseln in die Kehle und die Lunge eingesogen. Die Wundflächen trennen sich weit und offen von einander, das Tier öffnet und schliesst die Augenlider, rollt mit den Augen nach allen Seiten hin und sperrt das Maul auf und zu, als wollte es nach Luft schnappen. Wenn das Blut in Folge des Gerinnens des Blutes in den zur Brust führenden durchschnittenen Schlagadern aufhört, zieht einer der Schlächter — nicht der Schächter — dieselben mit der Hand hervor, schneidet ein Stück davon samt umgebendem Bindegewebe und Muskulatur ab und wirft es fort. Und bei alledem lebt das Tier und leidet Qual und Angst. Für solche religiösen Ueberlieferungen verlangen die Juden Respektierung bei all den Völkern, unter denen sie sich niedergelassen haben, obgleich in den Büchern Moses' jede diesbezügliche religiöse Vorschrift fehlt, der Talmud aber, dessen Schlachtvorschriften an Grausamkeit und Wahnwitz das in der Praxis Ausgeführte sogar noch weit übertreffen, mehr als ein auf Aussprüche 2,000 Rabbiner sich stützendes Gewohnheitsrecht zu betrachten ist denn als wirkliche religiöse Urkunde. Umso rücksichtsloser und unmotivierter muss in diesem Fall die so bekundete Verstockt-

heit der Juden erscheinen, da sie in vielen anderen Dingen von der steigenden Kultur gezwungen wurden, barbarische Religionsgebräuche aufzugeben und sie selber bezüglich der Schlachtvorschriften kein Bedenken tragen, wenn es für sie vorteilhaft ist, gegen dieselben öffentlich oder im Geheimen zu verstossen.

Die Juden blieben nicht ohne interessierte Förderer und Genossen unter den Bürgern Finnlands. Von falschen humanitären Rücksichten bewogen, traten sogar einzelne ausgesprochene Tierfreunde auf, um den Juden das Recht zu bewahren, ihren Sondervorschriften gemäss zu schlachten.

Man hatte allerdings gehofft, dass, wenn das Schlachtgesetz einmal Kraft erlangt hätte, die Juden loyal ihren Widerstand aufgeben und sich in das Geschehene finden würden. Aber das war nicht der Fall. Sie fuhrten fort, nach ihrem Ritual weiter zu schlachten, was natürlich bei den christlichen Schlächtern viel böses Blut machte. Die Folge war auch die, dass letztere wiederholt den jüdischen Schächter aus dem Schlachthaus vertrieben und dadurch auf Betreiben der Juden mit der Polizei zu schaffen bekamen und allen möglichen anderen Repressalien ausgesetzt wurden.

Um diese Zeit herrschte im Lande die schrecklichste Willkürherrschaft der Russen. Dies machten sich die Juden zu nutzen und hielten bei dem damaligen Generalgouverneur, Bobrikoff, darum an, sich ausserhalb der Gesetze des Landes zu stellen, in dem sie Erwerb und Unterkunft hatten. Und im Jahre 1903 erwirkte dann Bobrikoff bei Seiner Majestät dem Kaiser eine Ausnahmeverordnung, worin den Juden das Recht zugestanden wurde, "in Finnland gemäss ihren religiösen Vorschriften zu schlachten."

Wenn bei den Tierschutzfreunden und den Berufsleuten im Schlächtergewerbe der Missmut infolge des Trotzes der Juden gegen die Landesgesetze schon stark war, so wuchs derselbe nach diesem von den mitbürgerlichen Eigenschaften der Juden nicht besonders gut zeugenden Vorgehen noch mehr, insbesondere als nach Erlangung ihrer Sonderrechte die Juden noch herausfordernder und demonstrativer auftraten denn je. Dass eine für die Mehrzahl der Landeseinwohner als unmoralisch and strafwürdig bezeichnete Handlung unter religiösem Deckmantel für eine Minderheit zulässig und gesetzlich war, ist ja auch ein ganz abnormes Verhältnis, das nicht verfehlen konnte, Aergernis und Widerspruch zu erregen, ebenso wie das gesunde Empfinden des Volkes sich immer mehr gegen eine Auffassung aufzubäumen begann, die im Schlachten, diesen scheusslichen, blutigen Gewaltakt gegen ein hoch entwickeltes, lebendes und empfindendes Wesen als eine religiöse Handlung ersieht, die den Tempel zum Schlachthaus machte und das Schlachthaus, den von allen feinfühlenden Menschen gemiedenen Ort, wo Lärm, rohe Spässe und Geschrei die Angstlaute und das Stöhnen sterbender Tiere übertönen, zu einem Tempel machte, wo Andachtsübungen stattfinden.

Unter den damals in Finnland herrschenden Verhältnissen war es indessen undenkbar, auf dem Wege der Gesetzgebung diesem Missstand abzuhelpen ; daher musste man einen Ausweg wählen, wodurch die Juden selbst gezwungen würden, sich nach landesüblichen Sitten und Gesetzen zu richten.

Bekanntlich essen die Juden nur den Vorderteil der Schlachttiere, während sie den Christen den Hinterteil käuflich überlassen. Wenn nun die finnländischen Schlächter und Fleischhändler veranlasst werden könnten, den Handel mit solchen aus rituellen Gründen kassierten Teilen von den im Streit mit den Landesgesetzen geschlachteten Tieren zu unterlassen, so würde den Juden dadurch ein so grosser ökonomischer Schaden zugefügt werden, dass sie es vermutlich früher oder später vorziehen würden, sich dem für das Land obligatorischen Betäubungszwange zu unterwerfen. Im Herbst 1904 besuchte ich daher eine der Monatsversammlungen der Schlächtervereinigung in Helsingfors, legte die moralische und juristische Bedeutsamkeit der Sache dar und stellte sodann an die Vereinigung folgende Fragen zur Beantwortung: 1. Ob die Vereinigung das jüdische Schächten als mit grösserer Tierquälerei als andere in Helsingfors gebräuchliche Schlachtmethoden verbunden ansieht. 2. Ob die Vereinigung im Falle der Bejahung dieser Frage etwa durch Weigerung des Ankaufes des von den Juden kassierten Fleisches ihren Protest gegen die Verletzung ausdrücken würde, die die Juden gegen die humanen Bestimmungen des finnländischen Schlachtgesetzes begingen.

Nach herkömmlichen Begriffen hat die Ausübung des blutigen Schlächtergewerbes bei diesen Berufsleuten alle edleren Empfindungen erstickt, sie hart und gefühllos gemacht. Ich rechnete daher nicht auf besonderes Verständnis von dieser Seite her, wurde jedoch desto angenehmer überrascht, als ich sie als humane, verständnisvolle Menschen kennen lernte, die bereit waren, zugunsten einer ideellen Sache sogar den ökonomischen Vorteil zurücktreten zu lassen. Die vorgelegte Entschliessung vorbehaltlos annehmend, erliess nämlich die Schlächtervereinigung im Einverständnis mit dem "Finnischen Tierschutzverein" eine Kundgebung, deren Unterzeichner sich verpflichteten, fernerhin im Handel kein Fleisch zu führen, das von den nach jüdischem Ritus geschlachteten Tieren herrührte, da, wie es in dem Schriftstück hiess, "die Schlachtart den Tieren grosse Schmerzen verursache, die Satzung der Vereinigung und das Rechtgefühl der Mitglieder verletze, sowie solches Fleisch der Gesundheit nicht zuträglich sei."

Diese Bekanntmachung, die von 93 Schlächtern in Helsingfors unterzeichnet wurde, fand in der Tagespresse Veröffentlichung und erregte im ganzen Lande grosses Aufsehen. Dieser von Helsingfors, Schlächtern zunächst aus humanitären Gründen zuwegegebrachte Streik würde für die Lösung der Frage mit moralischen Mitteln zweifellos die höchste Bedeutung erlangt haben, wenn nicht fünf

Fleischhändler gegen ihre Kollegen Partei genommen und sich von diesem Streike ausgeschlossen hätten. Als die Namen dieser Personen veröffentlicht wurden und zugleich damit eine Aufforderung an die Oeffentlichkeit, sich deren Geschäfte zu merken, entstand hierdurch ein langwieriger Beleidigungsprozess, der noch nicht beendet ist. Eine bedauerliche Folge dieser Verwicklungen war indessen die, dass die Schlächter, welche die Abmachung unterschrieben hatten, nach und nach wieder davon abgingen, wodurch der Streik zu grosser Freude der Juden allmählich von selbst aufhörte. Aber der Oeffentlichkeit, insbesondere den Tierschutzfreunden, wurde es immer klarer, dass die Ausnahmeverordnung gesetzlich wieder aufzuheben sei.

Der grosse Einfluss, den die Juden infolge ihres Reichtums im modernen Staatsleben gewonnen haben, liess jedoch die Möglichkeit eines Sieges sehr zweifelhaft erscheinen. Wir wussten ja sehr wohl, dass die Tierschutzfreunde in den grossen Kulturländern Jahrzehnte lang vergebens gegen diesen Hohn auf alle Menschlichkeit und höhere Kultur gekämpft hatten. Nur dadurch, dass wir uns an die Vernunft und das gesunde Rechtsempfinden der breiteren Volksschichten wandten, wie es aus gleichem Anlass einmal in der Schweiz geschah, hofften wir zu einem Ziele zu kommen, bei dem die humanitären Gesichtspunkte gegenüber ökonomischen und diplomatischen die überwiegenden waren.

Während der ganzen Zeit, in welcher der Kampf gegen das Schächten vor sich ging, hatten wir die Freude, in hervorragenden deutschen Tierfreunden eine wertvolle Hilfe zu haben. Dr. von Schwartz's (Konstanz) Aufsehen erregende Arbeit, "Das betäubungslose Schächten der Israeliten," gab mir zur Erwidierung der von Zeit zu Zeit in der Presse auftauchenden Verteidigungsartikel für die jüdische Schlachtbarbarei reichliches Material; die Schrift "Das Schächten ein mosaischer Ritualgebrauch," von Froelich (Potsdam) war, insbesondere in ihren am Schlusse angefügten Enthüllungen über den Talmud, ebenfalls in der Presse ein gutes Mittel, den Glauben der finnländischen Oeffentlichkeit an die Unantastbarkeit des Talmuds als religiöser Sittenlehre zu erschüttern, und schliesslich ist unser treuer Freund, der Vorsitzende des Berliner Tierschutzvereins, Herr Hermann Stenz, mit nie ermüdendem Eifer unseren Bestrebungen gefolgt, hat uns mit Ratschlägen und Auskünften unterstützt und uns in dieser Frage die neueste Literatur zukommen lassen, aus der ich verschiedene Uebersetzungen in die beiden Landessprachen oder auf finnländische Verhältnisse zugeschnittene Bearbeitungen veröffentlicht habe. Von grösster Bedeutung war jedoch ein nach schweizerischem Muster verfasster Aufruf: "Unsere Gesetze und die Schlachtfrage," der an sämtliche Gemeinden des Landes gesandt wurde, mit der Aufforderung, von Amtswegen der Angelegenheit die gebührende Aufmerksamkeit zu widmen. Von 84 Gemeinden liefen Antworten ein, welche kategorisch das Schächtverbot verlangten.

Nachdem die Frage auf diese Weise der grossen Masse des Volkes nähergebracht worden war, beschlossen sämtliche Tierschutzvereine in Helsingfors, kurz nach dem bekannten Generalstreik des ganzen Landes, der auf einige Zeit unser verletztes Recht wiederhergestellt hatte und auf allen Gebieten die weitgehendsten Reformen veranlasste, sich an die einheimische Regierung mit einer auf die Auslassungen der Gemeinden gestützten Eingabe zu wenden, welche auf die Aufhebung der Ausnahmeverordnung drang. Die Medizinalbehörde, deren Gutachten unmittelbar eingeholt wurde, befürwortete dieses Ansuchen, zunächst von der Annahme ausgehend, dass das Schächten aller religiösen Grundlage bei den Juden entbehre.

Um diese Zeit betrieben die Juden eine eifrige Propaganda zur Erlangung voller Bürgerrechte in Finnland. In den mit grossem Geräusch veranstalteten Versammlungen beteuerten sie ihre Loyalität und ihren Respekt vor den Gesetzen unseres Landes, sobald sie nur rechtlich den finnländischen Bürgern gleichgestellt würden. Diese Parade hielt jedoch die Führenden unter den Helsingforser Juden nicht davon ab, sich an die Regierung mit einem Ansuchen zu wenden, dass die Eingabe der Tierschutzvereine unberücksichtigt bleiben möge, da die Juden gegen ihr Gewissen handeln würden, wenn sie Fleisch von Tieren ässen, die unter Beobachtung des finnländischen Gesetzes geschlachtet seien; mit anderen Worten, sie erklärten, zum mindesten sich in dieser Frage nicht den gesetzlichen Bestimmungen unterwerfen zu können, die für die übrigen Einwohner des Landes bindend wären. Diesem Ansuchen waren Aussprüche von Rabbinern in Deutschland, Schweden und Helsingfors beigelegt worden, meist leere Phrasen und lediglich unhaltbare Argumenten.

Durch Entgegenkommen seitens des Vortragenden im Senat erhielt jedoch der "Finnische Tierschutzverein" Kenntnis von dieser in aller Heimlichkeit unternommenen Massnahme der Juden, und so wurde ich dadurch in die Lage gesetzt, die Behauptungen der Juden und ihrer Rabbiner Punkt für Punkt zu widerlegen.

Es verdient noch erwähnt zu werden, dass der Polizeichef unserer Hauptstadt, der humane Oberst Bergh, der Sache der Tierfreunde alle moralische Unterstützung zuteil werden liess. Als es ihm z. B. bekannt geworden war, dass die Juden beim Schlachten von Geflügel den lebenden Tieren die Häse rupften, liess er den Rabbiner wegen Vergehens gegen das Strafgesetz in Anklagezustand versetzen. Sich auf sein Ausnahmerecht stützend, entzog sich jedoch der Rabbiner der ihm zugedachten Strafe.

Schliesslich nahm im Herbst 1908 der finnische Senat die Sache zur endgültigen Behandlung auf. Eines der Senatsmitglieder hatte auf dem Helsingforser Schlachthof persönlich einigen Schächtlungen beigewohnt, und die Folge davon war die unmittelbare Aufhebung der Schächterlaubnis seitens der finnländischen Regierung.

Doch wiederum setzten die Ränke und heimlichen Angeberciien von jüdischer Seite ein. Sie schickten eine Deputation zum Generalgouverneur, ihn zu ersuchen, dahin zu wirken, dass dem Senatsbeschluss die Genehmigung Seiner Majestät versagt werde. Und es gelang ihnen wenigstens insoweit ihren Zweck zu erreichen, als der Generalgouverneur Böckmann seinerseits dem Senatsbeschluss einen ablehnenden Zusatz beifügte.

Sobald wir im Tierschutzverein Kenntniss erlangten, welch' unglückliche Wendung die Sache hierdurch genommen hatte, reichte ich an Seine Excellenz ein schriftliches Gesuch ein, die Frage von neuem unter Behandlung zu nehmen, da er offenbar durch die ihm gemachten Angaben getäuscht worden sei.

Der Generalgouverneur gab ohne weiteres zu, dass ihm "in dieser Sache ein eigenes Urtheil fehle," dass er sich für "inkompetent halte, die Sache zu beurteilen" und dass er sich dadurch zu einer Befürwortung des jüdischen Ansuchens habe bewegen lassen, das die Juden ihm vorgestellt hatten, das Schächten sei für sie ein wichtiger Religionsakt, die jüdischen Soldaten im russischen Heere seien der Möglichkeit beraubt, Fleisch zu essen, wenn das Schächten verboten würde, die Professoren Virchow und Pawlov hätten ferner das Schächten in Bezug auf Humanität für die beste Schlachtart gehalten und die finnländische Medizinalbehörde habe hierüber einander widersprechende Gutachten abgegeben.

Nachdem ich mit Genehmigung des Generalgouverneurs diese mehr oder minder haltlosen Argumente widerlegt hatte, beschloss er die Sache dem Ministerstaatssekretär zur Umprüfung zu überweisen, ohne dass er es jedoch mit seiner Beamtenwürde für vereinbar hielt, seine einmal abgegebene Entscheidung zurückzunehmen.

Zum letzten Mittel meine Zuflucht nehmend, das noch zur Verfügung stand, wandte ich mich nun an den Vertreter Finnlands in Petersburg, den Ministerstaatssekretär Langhoff, mit dem Ersuchen um seine Mitwirkung dahin, dass dem Senatsbeschluss in dieser Frage das Ansehen zuteil werde, das den Entscheidungen unserer höchsten einheimischen Regierung nach finnländischem Grundgesetz zukommt.

Alles schien jedoch gänzlich verloren, als kurz darauf aus Petersburg die Nachricht eintraf, dass der russische Ministerrat, der neuerdings die Entscheidung aller Finnland betreffenden Dinge beansprucht, sich für Verwerfung des Senatsbeschlusses ausgesprochen habe. Desto grösser war die Ueberraschung und allgemeiner die Freude in ganz Finnland, als es zu unserer Kenntniss gelangte, dass Seine Majestät der Kaiser beim endgültigen Vortrag, der nach finnländischem Gesetz dem Ministerstaatssekretär zusteht, den Vorschlag des Senates gebilligt habe und somit das Schächten definitiv nun in Finnland verboten sei. Da wir uns leider nach und nach an die bedauerliche Tatsache haben gewöhnen müssen, dass die Ansicht

ten des russischen Ministerrates sogar in den unbedeutendsten rein finnländischen inneren Angelegenheiten vom Kaiser gutgeheissen worden sind, unbekümmert um den abweichenden Standpunkt, den der Vertreter Finnlands einnahm, so ist der Sieg, zu dem der Ministerstaatssekretär, General Langhoff, hiermit den Tierschutzbestrebungen verholfen hat, desto schwerwiegender und moralisch bedeutungsvoller.

Dass dieser Sieg zu einer Zeit gewonnen wurde, da der Kampf um unser politisches Dasein und den Fortbestand unserer konstitutionellen Staatsordnung gegen den russischen Druck Herzen und Sinne mehr denn je gefangen hält, beweist am besten, mit welchem tiefem Verständnis General Langhoff die humanitären Bestrebungen unsere Zeit umfasst. In einer äusserst kritischen Lage verstand er es, für Gesetz und Moral gegen Grausamkeit und Aberglauben einzutreten, und verknüpfte dadurch mit unlöslichen Banden seinen Namen für alle Zeiten mit der Geschichte der Tierschutzarbeit in Finnland, während er zugleich der Welt ein Beispiel gab, wie Intelligenz, vereint mit Gutherzigkeit, sich sogar auf dem durch diplomatische Rücksichten beengten Posten eines Staatsmannes geltend machen zu vermögen.

Als die rituelle Tierquälerei in unseren Schlachthäusern endlich ein Ende gefunden hatte, war es beinahe, als ob durch das ganze Land ein Seufzer der Erleichterung und Befreiung ging. Und auf dem Gebiete des Schlachtens wurden seit dieser Zeit in unserer Hauptstadt weitgehende humanitäre Reformen durchgeführt, wie wir sie früher nie erlebt haben. Dies ist umso bemerkenswerter, als der Anstoss hierzu nicht von den Tierschutzvereinen, sondern von der Schlachthausdirektion selber ausging. Aber in der Synagoge in Helsingfors ertönen noch, trotz Schlachtverbot und Polizeiaufsicht, die Schmerzensrufe der gequälten Hühner, die dort vom rituellen Schlächter misshandelt und lebend gerupft werden. Für dieses Vergehen gegen unsere nun auch für die Juden geltenden Schlachtgesetze werden sich die Juden noch in einem besonderen Prozess zu verantworten haben, der gegen sie stattfinden soll, sobald ich als geladene Zeugin heimgekehrt sein werde.

Ihren Ueberlieferungen treu, intrigieren indessen die Juden mit allem Eifer, um das Schächten wieder in Finnland eingeführt zu bekommen. In der ausländischen Presse haben wiederholt Mitteilungen darüber gestanden, dass die jüdischen Geldmagnaten beschlossen hätten, Finnland auf dem Geldmarkt keinen Kredit zu gewähren, und in Russland veranstalten die Juden Versammlungen und Sitzungen, in welchen man die geeignetsten Mittel berät, durch welche man mit Hilfe der russischen Staatsmacht den finnländischen Juden ihr genommenes Ausnahmsrecht wieder verschaffen könne und von denen Abgesandte zu unserem Generalgouverneur beordert werden, um die Forderungen der Juden daselbst geltend zu machen.

Aber wir setzen unser Vertrauen darauf, dass diese rücksichtslosen Angriffe wirkungslos an einer steigenden Volkskultur abprallen und dass dieses barbarische Religionsphantom bald für alle Zeiten aus unserem sozialen Leben verbannt sein wird. Und wir hoffen, dass unser Land ungeachtet des äusseren Druckes, worin wir leben, fernerhin an der Seite der bis jetzt noch wenigen Staaten stehen wird, die durch ihr Vorgehen bewiesen haben, dass das Schächten eine unnötige und unserer Zeit unwürdige Barbarei, und dass seine Abschaffung durchaus möglich ist, wenn ein ganzes Volk dagegen aufsteht und demgemäss seine Forderung stellt.

THE IRISH AND FOREIGN CATTLE TRADE AND ITS ATTENDANT CRUELITIES.

By I. M. GREG.

TOTAL IMPORTS.

The total number of animals imported into Great Britain in the year 1907 from all sources was 1,930,416; of these 1,357,133 were from Ireland and 573,283 from the United States and Canada. Imports of European cattle have of late years been so small as to be scarcely worth considering; indeed, owing to fear of disease, the trade with most European countries has entirely ceased since 1892. We need not, therefore, concern ourselves here with any but the Irish and American trades.

IRISH TRADE.

The Irish trade, being the largest and also the one in which most cruelty prevails, claims our attention first. And in considering the sea-transit, so much depends on the condition in which the animals are shipped that it is necessary to take into account the previous—as well as the subsequent—land journey. Let us take an instance of cattle coming from the interior of the island. These are driven from their native farms to fair or market, often arriving there already footsore and weary; here they stand for hours, perhaps for the whole day, generally without food or water, and almost continuously under the stick. When sold, they are driven along with others to the railway station and packed into trucks—a process entailing much beating and violent usage—and sent down to the port of shipment. On the way they are liable to delays and shuntings, and they frequently arrive in a bruised and exhausted condition. Whether they are rested and refreshed before embarkation depends on (1) Whether the consignor has ordered hay for them at the lairages or other places of detention; (2) Whether there is anyone to see that they get it; and (3) Whether there is time before the vessel sails.

INSPECTION.

There is a staff of veterinary and port inspectors of the Irish Privy Council stationed at every Irish cattle port, whose respective duties are to examine the animals for the prevention of the spread of disease, and to see to their loading and proper stowage on board.

The former have power to detain any animal which from dirt, exhaustion, or any other cause may be in an unfit state "*for inspection*" (not on account of suffering); and how far their services ensure humane treatment of the cargoes may be judged from the following extracts from the report of a competent official observer:—

"No opportunity was given to these animals to obtain water, nor was any food provided. . . . A quay policeman was in attend-

ance, but displayed indifference to the continued ill-treatment, beating, tail-twisting, etc. Some of the animals received as many as twenty and thirty severe blows, and weals resulted, whilst they were on the gangway, in two or three minutes. . . . No remonstrance was made by the police."

THE VOYAGE.

We will suppose our consignment of cattle to have passed inspection, and been branded; they are then driven on board. The gangways by which they have to pass on to the boat are slippery and often steep; they have to be forced down them by blows and tail-twisting, and often fall by the way. On board all is calculated to terrify and bewilder; they are surrounded by unaccustomed crowds and noise, sticks are freely used, lights are few and uncertain, or, in some cases, so brilliant as to be blinding and terrifying.

It is a rough night, and the motion of the ship begins to tell. The floors are wet and slippery, the battens—or footholds—ineffectual as soon as an animal changes its position. Naturally, many lose their footing and fall, and, once down, it is no easy matter to escape trampling. Some manage to regain their feet; others are assisted—not too gently—by the cattle-men, who from time to time visit their charges; but as the night grows worse their visits become less frequent, while the need for them increases; and the scene grows more distressing as the struggle to get air and escape trampling continues.

LANDING.

Arrived in port, the often exhausted and sometimes injured animals are forced up the steep gangways again, and driven off to the market or railway station. At some landing wharves—nominally at all—water troughs are provided, and if these happen to contain any water some lucky individuals may be able to quench their thirst; but the greater number never find the water, or are driven from it by the drovers either to save time or because they fear the effect of cold water on the heated and fasting creatures; and many have to wait until they reach their final destination. This may be yet a day's journey distant in a rough railway truck, with many shuntings, whereby old bruises are accentuated and fresh ones contracted. No wonder it often takes them weeks to recover from the effects of their long journey, if, indeed, they ever do recover.

INJURIES.

The injuries received by the fat cattle are soon discovered in the slaughterhouse. The store cattle are distributed all over the country, many of them travelling to East Yorkshire and Norfolk, and may change hands many times in the course of a few weeks. Their injuries may remain unsuspected or unrecognised for an indefinite period; if slight, the animal will recover with rest and food; if severe, they may cause its death weeks or months later; but what-

ever they may be, it is practically impossible to trace them to their source or to get redress.

FOOD AND WATER AND VENTILATION.

By the 1895 Order, feeding and watering are made compulsory on the longer voyages; but it is exceedingly doubtful how far this is carried out. Even with the best intentions, it is difficult to induce sick and frightened animals to feed. A very usual sentence in the reports of the R.S.P.C.A. officers who watch the landing of the cattle at certain ports is: ". . . Plenty of fodder remained on board"—meaning that plenty was provided in case of accidental delays. Yet it is to be feared that cattle often have to fast for twenty-four hours, and occasionally for much longer.

The sufferings of cattle on board ship are obviously aggravated by the rough character of the cattle-men and by the want on many vessels of sufficient light to enable them to attend properly to their charges. But perhaps a still more prolific cause of suffering is defective ventilation. There has of late been great improvement, and some ships are well-found in this respect; but in port, when cattle are put on board some time before the vessel sails; in the river, or in foggy weather, when the ship has to slow down; or when the wind is "fair," natural ventilation is apt to fail, and unless some very reliable mechanical ventilation is provided, the cattle will suffer severely. Anyone who will watch the unloading of animals from an Irish cattle-boat after a bad passage will see signs of this. It has happened that cattle have been actually smothered during the passage. What, in such a case, must be the sufferings, not only of the few that die, but of the many that survive?

IN-CALF COWS.

There is a cruel practice in the Irish trade of shipping in-calf cows. The fatigue, fright, and general rough treatment these have to undergo frequently brings on parturition during the journey—in the jolting railway trucks, on the bustling quays, or in the crowded 'tween decks of the steamer. There have been cases of six, seven, and even eight calves born during a single night at sea on one vessel, with no hospital pen or other accommodation on board for the care of sick animals. This practice was so universally condemned by all persons of ordinary humanity that a clause dealing with it was inserted in the Amended Order of 1904; but this has not altogether remedied the evil.

PREVENTABLE EVILS.

Thus we see that, in addition to the occasional heavy losses incurred from time to time through stress of weather, there are in the Irish trade the less recognised forms of suffering that are not occasional or accidental, but systematic, and to a great extent preventable—such as prolonged hunger and thirst, beating and bruising, partial suffocation from defective ventilation, insufficient loading and

unloading accommodation, and general rough handling; while cases of broken bones, of partial blindness caused by foul air, and of cows calving during transit still occur.

How far the Orders regulating this traffic are complied with it has lately been very difficult to ascertain. The official reports are vague, and not calculated to give the required information; Government Departments are reticent; the constant losses and general deterioration of living "material" being greatly diminished, the "Trade" is silent. The very fact of there being such difficulty in obtaining information indicates a diminution in the crying evils of former years; but some of the most urgent of the recommendations of Departmental Committees and Inquiries (private and official) have been hitherto ignored in the Orders, and until these are realised it cannot be said that the suffering inherent in the trade has been minimised.

NORTH ATLANTIC TRADE.

The North Atlantic trade dates from about 1875. In 1877 20,000 cattle were imported and a somewhat larger number of sheep; in 1901 the numbers were 493,914 cattle and 368,162 sheep. Since that time the numbers have somewhat diminished. owing mainly to the development of the dead meat trade, and in 1907 the imports were :—

	Cattle.		Sheep.
United States	344,461	88,584
Canada	125,753	14,485

At present there is an embargo on the importation of Canadian store cattle, but the fat cattle for slaughter at port of landing still arrive, and at any time, under pressure from the trade, the embargo on stores may be removed.

In the early days of its existence this traffic was infamously conducted, and the losses were very heavy. Unsuitable vessels, imperfect fittings, improper food, bad ventilation—these and other causes not infrequently resulted in the loss of entire cargoes. Since 1889, when the losses amounted to 21 per 1,000 shipped, there has been a steady improvement in this branch of the trade, and at the present time the losses amount to about 2 per 1,000. Apart from the inevitable discomfort consequent upon rough weather, long confinement, and change of diet, it is probable that the chief part of the suffering connected with the North American trade now takes place during the previous land journey. A very large number of cattle are brought from the Far West, entailing a journey of six or eight days. It does not need much imagination to picture the terror and distress of wild cattle, driven together by the "gentle" cowboy, forced into railway trucks by the cowboy's own peculiar methods of "persuasion," and kept there, with intervals for rest and feeding (entailing un-trucking and re-trucking and their attendant evils) for many days together.

Generally speaking, the ships now used in the North Atlantic cattle trade are large vessels, permanently fitted, and often built, for the purpose; but there can be no doubt that very great discomfort must always attend an ocean traffic in live-stock, especially in bad weather; and under the best conditions it is impossible to obviate the sufferings of the unfortunate animals which commence their long journey to the slaughterhouse in the interior of a continent three thousand miles away.

THE SOUTH AMERICAN TRADE.

Beginning in 1890 with 650 cattle and 22,000 sheep, in 1899 the numbers had reached the totals of 85,365 cattle and 382,000 sheep. Since the year 1903 the trade has been in abeyance, as a precaution against the introduction of disease; but a vigorous attempt is now being made by the Trade Associations, led by the Liverpool Chamber of Commerce, to reopen it; and it is to be feared that the remonstrances of humanitarians will not suffice to prevent this. If, as seems likely, this branch of the cattle trade becomes again active, every effort will be required to render the conduct of it as little cruel as possible by insisting on strict regulations as to build and fittings of ships, preparation of animals previous to shipping, insurance, and other points. During the twelve or thirteen years that it existed, this traffic was carried on with as much barbarity and callousness as was the North Atlantic trade in its earlier days. Its suspension, however, was not due to this fact, but, as before mentioned, to fear of disease. During the last two or three years of its existence the Argentine Government laid down excellent regulations for its conduct—there was no fault to be found with these. Unfortunately, they were from the first a dead letter.

Pages could be filled with the horrors that were enacted on the quays at Buenos Ayres, during the first week at sea, and the passage of the tropics. On one vessel fifty-one animals were simply smothered before ever the ship started from lack of ventilation. Another lost 154 out of 318, and 1,010 sheep out of 1,320. The official reports—certainly not prone to exaggerate—reveal better than can anything else the scandalous state of affairs in this Argentine trade:—

“The record of this branch of our foreign cattle trade compares very unfavourably even with the unsatisfactory results obtained last year. . . . The journey from Buenos Ayres occupies nearly three times as long as that needed to complete the voyage from any North Atlantic port; whilst the extreme vicissitudes of climate which rapidly succeed each other on a voyage from South America must always prove a source of serious danger to the animals carried. . . .”

The report adds a hope that owners of stock and insurers will “recognise the imprudence of permitting the embarkation of animals that have received no proper preparation for a voyage that must, even under the most favourable conditions, be a trying one.”

A previous report says :—

“ . . . By far the most serious losses seem due to the unsuitable condition in which the South American cattle are usually shipped. For the most part, they are brought direct from the ranches on which they are bred, and it is said they are often more like wild than domestic animals. Treatment of a very severe, if not of a cruel, character has to be resorted to before and during shipment, and consequently the animals not infrequently receive severe injuries, resulting in their death during the voyage. Being without previous experience of eating or drinking from troughs or buckets, many of the cattle, during the earlier days of the voyage, cannot be induced either to eat or drink ; while the variations of climate encountered during the journey and the complete change of diet from green to dry food are circumstances that greatly add to the hardships that must be endured by cattle during a long sea voyage, even in the best constructed and most suitable vessels. . . . The length of the voyage and the great heat generally experienced during some portion of it must remain as permanent sources of suffering.”

And again :—

“ . . . It is often stated . . . that the animals were so wild when brought to the ship's side that it was impossible to get them on board without the infliction of serious injuries. . . .”

It seems strange that in this twentieth century there should be talk of reopening a traffic thus described in the official reports ; stranger still if a British Government Department should sanction its revival.

SHEEP AND PIGS.

In considering the hardships endured by cattle in sea-transit we must not overlook those of other animals, of which comparatively little is heard. More than half the animals which come from Ireland are sheep, and in some respects these seem to suffer even more than the cattle. Sheep are not usually carried below, but they suffer from exposure on the upper decks, even when these are not washed by the seas ; they often arrive more or less blinded by the action of the salt spray, and, thus adding to their apparent stupidity, provoke extra rough treatment. They are helpless animals, and are easily smothered or otherwise injured.

It is now more than twenty years since Mr. Samuel Plimsoll first called attention to the atrocities connected with the oversea cattle trade, and the butchers of Liverpool and Glasgow began to agitate for reform in the Irish branch ; yet much remains to be done. It is greatly to be hoped that the foreign traffic in live-stock will be gradually displaced by the further perfection of the dead meat trade, now fast increasing. But it is difficult to see how the Irish trade can be superseded ; and we can only hope to somewhat improve it by putting pressure on the Board of Agriculture for more stringent regulations, and by the gradual education in humanity of the coming generations of the dealers, butchers, cattlemen—and, we must add, the officials—concerned in the trade.

THE USES TO WHICH MEN AND BEASTS ARE ALIKE PUT BY THE MEN OF SCIENCE.

By HELEN BOURCHIER, M.D., PARIS.

“ Would that the people could awake to the uses to which they and the beasts whom they pity not are alike put by men of science ! ”—OUIDA.

In this paper I propose to give some instances of the “ uses ” to which the beasts and the unawakened people are put by the men of science in their pursuit of so-called scientific research.

I.—USES TO WHICH THE BEASTS ARE PUT.

The number of animals used in the laboratories, according to the annual reports published by the inspector under the “ Cruelty to Animals ” Act, has increased enormously year by year since the passing of that Act in 1876, as the following table will show :—

NUMBER OF EXPERIMENTS PERFORMED ON LIVING ANIMALS.

Year.	Experiments.	Year.	Experiments.
1878	481	1904	32,562
1897	8,822	1905	37,935
1898	9,151	1906	46,073
1900	10,839	1907	73,532
1901	11,645	1908	88,634
1902	14,906		
1903	19,084	Total.....	353,664

Out of this enormous number of animals which have been sacrificed in the vivisector’s laboratories, the great majority have been used for a purpose which is thus described in the inspector’s Returns :—

“ Experiments of the nature of simple inoculations, hypodermic injections, and similar proceedings performed without anæsthetics.” A more wicked and misleading title it would be impossible to conceive. It is intended to give the false impression that nothing beyond the prick of the hypodermic needle is done to the animal under experiment. Reading that definition, not one person in a hundred asks himself : “ But what is the object of that injection ? What are the results expected or obtained ? ”

The injection in itself is nothing ; the effect on the animals of the substance injected is the real “ experiment.” And that substance is either a drug which produces more or less noxious effects, or it is one of those horrible preparations made in the laboratory from diseased tissues and liquids, which are in themselves filthy and disgusting, and which produce either blood poisoning, with its attendant sufferings, or the disease the products of which have formed the injection.

From the great mass of evidence concerning these “ experiments of the nature of simple inoculations ” which is to be found in the writings of the vivisectors I will select two examples which will

give some idea of what "simple inoculations" mean to the unhappy beasts who are used for these experiments.

In the "Journal of Pathology and Bacteriology" for May, 1904, there is an account of "experiments of the nature of simple inoculations" carried out upon a number of cows, one of which I will follow through the experiment.

The inoculation was done by injecting under the skin of the left shoulder one Pravaz syringeful of a broth subculture of the *Bacillus diphtheriæ* (derived directly from human diphtheria membrane).

"On April 19, 1890, the cow, which had calved about four weeks previously, was inoculated.

"On April 21 the cow had a big tumour on the left shoulder, tender and soft to the touch.

"On April 25 the cow was coughing, and the tumour was easily seen and felt.

"On April 27 the tumour had become much enlarged, and was very painful to the touch. The animal had now conspicuously fallen away in the flanks, she moaned, fed but little, did not ruminate, and her milk secretion had almost ceased.

"On May 3 the cow did not feed at all. The tumour on her left shoulder could be felt as a well-defined swelling. The animal was found dead in the morning of May 5, the seventeenth day of experiment."

The examination of the body after death showed a condition which must have caused great and continuous suffering. There was extensive bloody infiltration in the muscles and under the skin of the neck and chest. About the left shoulder there was a great deal of swelling, and parts of the muscle were decayed. There was congestion of both lungs and of the throat. The bronchial lymph glands, the gall bladder, and the kidneys were all in a diseased condition, which could not have existed without constant pain.

These seventeen days of prolonged pain and suffering were the result of a "simple inoculation." And this case is typical of thousands of cases that pass through the laboratories every year, yielding up their lives in the slow torture of diseases artificially produced by "simple inoculations."

The second instance occurs in the Report of the Royal Commission on Human and Animal Tuberculosis of 1907. This report contains the account of a great number of inoculations of tuberculosis practised on animals of all kinds. For instance, on page 64 we have :—

"Three Rhesus monkeys inoculated subcutaneously with the emulsion of Virus B.I. (a preparation of tuberculous germs obtained in the first instance from cows) all showed general tuberculosis, and died in about forty-three days. One, inoculated intravenously (into the veins) showed general tuberculosis in fifteen days, and another, inoculated intravenously, died in nine days, showing tubercle bacilli in all the organs, but no tuberculous lesion.

"Two baboons were subcutaneously inoculated with a culture

from Virus B. IV. One died in three days, and the other, receiving a one-milligramme dose, died in forty-nine days with generalised tuberculosis, not extremely acute.

“Two chimpanzees were inoculated; one died in fifty-five days, and showed a large local lesion and acute general tuberculosis of all the glands and organs of the body. The other died in eighty-seven days of general tuberculosis.

“Twelve cats were inoculated with tubercle virus, and all died at varying periods of tuberculosis.”

Dogs, pigs, rats, guinea-pigs, animals of all kinds were used in these experiments. What I want to point out is that in none of these cases could the mere initial prick with the needle of the hyperdermic syringe be considered as the actual experiment. The result of “these simple inoculations” is a lingering death, by painful wasting disease, of the animals who were the subjects of the experiments. The vivisectors are fond of claiming in their speeches and in their reports that the great majority of experiments, conducted in their laboratories, are of the nature of “simple inoculations”; we who listen to them should never forget that each of these experiments means a healthy animal infected with some painful and mortal disease, of which it dies, without any alleviation, in the miserable surroundings of the laboratory cages. In the latest “Return showing the number of experiments on living animals during the year 1908,” out of the 88,634 experiments reported no fewer than 85,783 were of this order.

USES TO WHICH THE PEOPLE ARE PUT.

The natural consequence of the enormous amount of experimentation on animals which is now carried on is that human beings are becoming more and more subjects of experiment also. More and more are the methods of the laboratory being brought into the domain of medical treatment. Ferrier, one of the High Priests of the Cult of Scientific Research, indicates the danger that lies in the path of the laboratory experimenters, when he says:—

“If we were to draw conclusions from experiments on one order of animals and extend them without due qualification to animals in general, and particularly to man, we should be in danger of falling into serious errors. The neglect of such considerations has been a fruitful source of discrepancies and contradictions between individual physiologists and between the facts of experimental physiology and those furnished by clinical and pathological research.” (Ferrier, “The Functions of the Brain,” p. 112.)

One of the largest experiments, and I may say the most disastrous, has been the experiments of inoculation for plague in India. The history of that experiment, carried out on so gigantic a scale, with over six and a-half millions of deaths to its account, is the history of a failure so stupendous that it alone should be sufficient to condemn the whole system of the treatment of diseases by serums, manufactured from the rotten products of the maladies themselves.

Plague appeared in India in Bombay in the month of September, 1896. It is a disease that was not by any means unknown in India; from time to time it had appeared there, had run its course as an epidemic, and had died out; from previous experience, both in India and in China, it was known that the normal duration of an epidemic of plague was *seven months*. The epidemic of September, 1896, in Bombay should then have died out by April, 1897. Mr. Haffkine, when he was at Simla in the month of October, 1896, gave it as his opinion that the outbreak of plague would be at an end in the month of April of the next year. We now know that, instead of lasting seven months, the plague in Bombay has raged without cessation for *twelve years and eight months*; that it has spread from Bombay over the whole of India; that at one time the number of deaths from this disease reached the appalling figure of five thousand a day; that during these twelve years between six and seven millions of people have died of plague, and the epidemic has not yet abated. It is the longest, the most wide-spread, and the most devastating epidemic of plague that has been known in India within the memory of man.

What is the cause of this exceptional transformation of an epidemic, whose normal duration is *seven months*, into a plague of more than twelve years standing?

I have no hesitation in saying that the cause is the treatment of plague by serum inoculations—the “prophylactic” inoculations of Haffkine’s serum, the later inoculations with Yersin’s serum. I shall show that where serums and inoculations were not used plague was stamped out in seven months, as in the short epidemic in Alexandria; and that where serum inoculation was used, the epidemic was prolonged, and the mortality consequently enormously increased. The whole history of the plague in India and its treatment by plague serum is nothing less than an object-lesson showing the worthlessness and the danger of serum inoculations; an object-lesson that should have convinced the world once and for ever of the uselessness of the whole serum system.

In the “British Medical Journal” of July 1, 1899, I find the following sentence:—“No one who listened to the address which Mr. Haffkine gave in February, 1893, when he came over from the Pasteur Institute in Paris to arrange for his *visit to India to test on man the remarkable results he had worked out on animals in the laboratory* with reference to the cholera bacillus, could fail to be struck by his enthusiasm.” What is said here about the cholera bacillus in 1893 applies exactly to what happened with reference to the plague bacillus in 1896. I happened to be at Simla at the time when plague broke out in Bombay, and when Mr. Haffkine came to Simla “to arrange for his *visit to Bombay to test on man the remarkable results he had worked out on animals in the laboratory*.” I was staying at the same hotel as Mr. Haffkine, and he was pointed

out to me as the great authority on plague, and his opinion was freely quoted in the hotel :—" Mr. Haffkine says the epidemic will be over in April. It never lasts longer than seven months." It had not lasted longer in former attacks because neither Mr. Haffkine nor Mr. Yersin, nor any of the other serum manufacturers, had been allowed to " test on man " those fatal products of the laboratory with which, later on, he ravaged the country which was placed in his hands by arrangement with the Government of India then at Simla.

In 1896, then, Mr. Haffkine commenced his campaign in India, " to test on man the remarkable results he had obtained on animals in the laboratory." The preparation of serum for inoculations is, briefly and generally, this :—A certain quantity of plague bacilli, or germs of the poison, is placed in a liquid specially prepared, which is known among scientists as " broth." In this broth the germs increase and multiply enormously, forming what is called a " culture " ; drops of this culture are then injected into an animal, which takes the disease and either dies of it or recovers ; the blood of the animal which recovers is then used for the inoculation ; a certain quantity of blood is drawn off from the animal at stated intervals, the watery part of the blood, or " serum," is separated from the corpuscles, the red solid particles, and it is this serum which is injected under the skin of patients and constitutes the inoculation which gives the disease to the patient. There are many differences in detail in the preparation of the various serums that have been used during the last twelve years, but apart from technicalities and details this is the general principle on which inoculation-serums are prepared ; and this general description is sufficient for the purposes of this paper, in which I propose, not to teach the methods of preparing serums, but to give the history of the effects of the serum treatment on the epidemic of plague which is still raging in India, and has been for more than twelve years.

It may be not inappropriate to give here the report on Haffkine's serum by Surgeon-Colonel Lawrie, Plague Commissioner in Hyderabad, who gave evidence before the Plague Commission on December 19, 1897. He stated that : " Haffkine's fluid was not a serum, but a putrescent organic liquid, containing micrococci of putrefaction and occasionally pathogenic organisms. It was therefore directly against modern medicine and antiseptic surgery to inject the fluid." * This evidence Dr. Lawrie repeated before the recent Royal Commission on Vivisection.

During the year 1896 the plague epidemic was confined to the Bombay Presidency, and the number of deaths reported was 2,219. In 1897 the plague had already spread to the Punjab, the United

* *Times*, December 20, 1898.

Provinces, Central India, and Rajputana, and the number of deaths had risen to 48,086. This, be it remembered, in the year in which the epidemic ought to have died out in the month of April, according to all previous experience and according to the expressed opinion of Mr. Haffkine himself. In 1898 it had spread to Madras and Bengal, while many deaths occurred in the United Provinces and Central India, and in Bombay the number of deaths was nearly double that of the previous year, 86,191, making a total for that year of 89,265. In 1899 the total number of deaths rose to 102,369, of which 96,596 occurred in Bombay. According to the official report from which I am quoting,* in Madras there were 1,658 deaths in this year; but it would appear from other evidence that the number was greater in the Madras Presidency, at any rate. In the newspaper "Native Opinion" I find the following :—

" August, 1899.

" The total excess average as due to plague deaths, according to Bangalore (Madras Presidency) Municipal Report, is 6,371 in Bangalore City, and according to Plague Authority Report they are 2,665. And in the same way we find :—

" Bangalore Cantonment Municipal Report 5,956

" Bangalore Cantonment Plague Authority Report... 3,316

" How can this discrepancy be accounted for? "

In the year 1900 the total number of plague deaths is *reported* to have fallen to 73,576. At the same time the death-rate from all causes in Bombay in 1900 exceeded 70 per 1,000 of the inhabitants, and it is probable that many deaths from plague may have been attributed to some other disease.†

In 1901 the number of plague deaths rose to 236,433. Bombay was still the greatest sufferer. In Bombay alone there were 128,259 deaths. The condition of Bombay at this time could only be compared to that of a besieged and sacked city; numbers of the citizens had fled, houses were empty, the city deserted, trade ruined. It will take Bombay many years to recover from the results of Mr. Haffkine's test, if indeed it ever does recover, for the plague rages there still, with fluctuating intensity from year to year, and varying according to the seasons, but never altogether leaving that doomed city. In this year there was also a great increase of the disease in Northern India, and in Madras.

In 1902 the number of deaths was almost doubled, reaching the number of 452,865. Berar was now added to the list of infected places, with 4,188 deaths, Bombay, Bengal, Madras, the Punjab, the Central Provinces, and the United Provinces still furnishing their quota of deaths.

In 1903 the number of deaths was still steadily rising, and

† Report of Sanitary Measures in India in 1904-1905, p. 98.

† Report of Sanitary Measures in India, 1904-1905.

reached the figure of 684,445. In this year it spread still further ; there was a limited outbreak in Dibrugarh, in Assam, in the North-West Frontier Province, in Ajmere-Merwara, and in Coorg.

In 1904 the mortality from plague reached the huge total of 938,010 deaths. That is to say there was that number of deaths during that one year—almost a million.

The number of deaths recorded as due to plague in India from the commencement of the outbreak in the autumn of 1896 to the end of 1904 reached the enormous total of three million and a-quarter (3,263,810), of which two million and a-half occurred in the British provinces. The plague having by that time raged uninterruptedly all over India, steadily increasing year by year, for more than eight years, the Government of India apparently considered that their arrangement with Mr. Haffkine “to test on man the remarkable results he had worked out on animals in the laboratory” had been given a fair trial. In the autumn of 1904, therefore, the Government of India addressed the Right Honourable the Secretary of State, and asked him to engage the services of two or three of the best experts available in Europe, British or foreign, in order that they might be sent to India for the purpose of investigating plague. As a result of this request the Secretary of State replied that on the recommendation of the Royal Society and the Lister Institute he proposed the forming of a committee to deal with the matter. A committee was accordingly appointed, -consisting of four vivisectors :—Sir Michael Foster and Professor Rose Bradford from the Royal Society, and Colonel David Bruce and Dr. C. J. Martin representing the Lister Institute, with a doctor of the Indian Medical Service as president.

Since the appointment of this committee Haffkine’s serum has no longer been used, but other serums of a kindred character have taken its place, and inoculations still continue to be the treatment employed to stamp out plague, with the result that during the four years from 1904 to the end of 1908 this disease has still continued to be the scourge of India—the number of deaths having now mounted up to over six million and a-half since the beginning of the epidemic. And we must remember that these are only the *recorded* deaths. I have pointed out some discrepancies which have arisen between the number of deaths recorded by the municipality in Bangalore, and the number recorded by the plague authority in that city, and I have quoted the remark made in the official “Report on Sanitary Measures in India,” that “it is probable that many deaths from plague may have been attributed to some other disease.”* At the lowest computation then the number of deaths from plague in India during the last twelve years has been six millions and a-half.

Under the conditions of our rule in India it is difficult to find out

* Report of Sanitary Measures in India in 1904-5, p. 98.

what are the opinions of the people themselves on this history of plague inoculations; I have, however, a letter, published in an Indian paper, which seems to throw some light on this part of the subject. From the style of language it is evidently written by a native of the country:—

“ To the Editor, ‘ Native Opinion.’

“ Sir,—While the New Laboratory, Old Government House, Parel, is being boomed by those interested, and the ‘ Times of India ’ informing the public that this commercial establishment has been approached by telegram from the Home Government asking how much prophylactic the laboratory can ship to London in a given time, there is an extraordinary coincidence which deserves our special attention in the telegram from Poona (see ‘ Times of India,’ August 28) which states that by direction of Colonel Macpherson, the Chief Plague Authority of Poona, he had a census taken of the Cantonment, with the following results:—‘ Residents in the Cantonment limits at present, 12,039; Cantonment camp, 3,464; total, 15,503. Exclusive of the troops, the regimental bazaars, and the camp followers, up to date the persons inoculated once 11,445, and twice 1,521, total 12,966.’

“ During the forty-eight hours ending 26th twenty-four cases were registered and seventeen deaths. . . . nearly the whole population has been inoculated, and yet the plague deaths, calculated at the decreased death-rate of seventeen every forty-eight hours, is equal to 257 per 1,000 per annum; i.e., the Cantonment population are now dying off of plague so rapidly that in less than four years not a soul will be left. The same in the City of Poona; and a correspondent to ‘ Times of India ’ says:—‘ At present there are about 60,000 inhabitants in the Poona city, and that at the present rate of deaths in eighteen months or two years there would be no one left alive.’ They began to inoculate the infantry regiment at the beginning of July, at least before ‘ July 19 these regiments and other persons were inoculated,’ and from that date plague deaths ran up frightfully. The same in Belgaum; for in December, 1897, they had only fifty-seven plague deaths and no inoculations, but in June, 1898, they had 2,207 inoculations, and the plague deaths went up to 233. March, April, May, June no inoculations, and plague deaths fell to three and four. Inoculations began in July, and were continued until November. During these months plague rose in the same ratio every month along with inoculations, deaths from plague going up as high as 881, i.e. :—

1898.	September, inoculations.....	807
	October „	143
	Total.....	950
1898.	September, deaths	675
	October „	881
	Total.....	1,557

“ Hubli and Bangalore figures can also be gone into, and show the same results.

“ The fallacious figures which are given as to how many died who were inoculated, and how many died who were not inoculated, are a simple impossibility, as no such statistics can be possibly taken

when people die off at this rate, and every one is swearing his friend who died was inoculated or not inoculated whether he was or not, and inoculation certificates are passing from hand to hand! While such unsatisfactory results are recorded it will be premature on the part of our Government to make inoculation compulsory.

“ August, 1899. P.”

Early in the year 1897, when the plague was raging in Bombay, the Austrian Government sent four scientists to study the disease, and to devise methods to check its spread should it be carried to Austria. On their leaving Bombay these scientists took back with them some living plague microbes. More than a year afterwards these microbes caused an outbreak of plague in Vienna.

The plague bacilli were carefully preserved for further experiments in an isolated room at the General Public Hospital, where also the animals which were inoculated with plague for experimental purposes were kept. In October, 1898, John Barsch, the caretaker who cleaned out this room and attended to the animals confined in it, became ill, and it was soon seen that he had contracted the dreaded disease from the bacilli brought from Bombay. Whether he was bitten by one of the inoculated animals, or in what way he contracted the infection was never stated; but it was reported a few days later that four dozen rats inoculated with plague virus had escaped from the Pathological Institute (presumably the “ isolated room ” in the General Public Hospital). Barsch died, and the nurse who attended him took the infection from him, and Dr. Müller (who had been attending him), also fell ill and died in a few days. He refused to be treated by inoculations of serum, but the young nurse, Pecha, received a number of injections. She lived for a week longer than Dr. Müller, but her sufferings were very great, and there can be no doubt that they were aggravated by the great quantities of serum injected. She suffered from the worst form of the plague, with sores on her chest and back, which caused her terrible agonies; on the eleventh day she died. The fourth victim of this outbreak was Dr. Nothnagel.

In 1902 occurred the incident which is known as the Malkawal disaster, which was the direct result of inoculations of the plague serum prepared at the laboratory in Bombay. Nineteen men of the village of Malkawal were inoculated—men who were in perfect health at the time, and were induced to submit to the injection as a preventative against infection. Following the injection they all developed tetanus, and eighteen of them died in the horrible tortures of that most agonising disease. Inquiries were made at the laboratory as to the cause of the disaster, a question was, I believe, asked in the House of Commons on the subject, and much public feeling was aroused by the shocking death of those eighteen men, absolutely murdered by the injection of serum. The only satisfac-

tion that could be obtained from the Bombay laboratory was the assurance that no one was to blame; that probably the germs of tetanus were contained in the hair of the horse from which the blood was drawn for the serum of the inoculations. It was an unavoidable accident, and there was no more to be said!

So far we have followed the history of the great plague epidemic in India; we have seen that under the system of inoculation with plague virus an epidemic which should have lasted seven months has ravaged the country for more than twelve years, and still gives no sign of dying out. We have seen that during those twelve years six millions and a-half of people have died of the disease. If a further proof is wanted of the absolute worthlessness, more, of the fatal results of this system of treatment, we shall find it in comparing with this terrible and long-drawn-out history of disaster, the account of other epidemics which were treated by other methods than the injection of poisonous and putrid serums.

The epidemic of plague which occurred in Egypt in 1899 is a splendid instance of the superiority of sanitary methods, over the methods of the laboratory in stamping out plague. The report of this epidemic is so short that it can go into one column of the "British Medical Journal," instead of filling pages, year after year with the sombre tale of its disasters. I quote from the "British Medical Journal" of April 21, 1900:—

"In the report on Egypt proper, the passages of greatest medical interest are those which describe the means taken to check the outbreak of plague last May in Alexandria. Sir John Rogers, who was Director-General of the Medical and Sanitary Department at the time, was succeeded as Director-General of the Sanitary Department during the course of the year by Mr. H. H. Pinching, and a memorandum by the latter officer is attached to Lord Cromer's report. The disease was recognised officially on May 20, 1899, and it is thought that only two cases had occurred previously. As soon as the truth was known, the emergency was boldly faced. Money was voted by the Government, and the whole responsibility for carrying out the necessary sanitary measures was taken over from the municipality by the Sanitary Department. A person found to be infected was isolated immediately in hospital. If death had already occurred, the body was removed to the mortuary. In either alternative, all persons who had been in contact with the patient were taken to the quarantine station, where they were kept for seven days, being fed meanwhile and compensated for loss of time. On arrival at the quarantine station, these 'contacts' were required to remove all clothing, take a bath, and dress in clothes provided by the Government while their own were being disinfected. Only one case of plague occurred among the 'contacts.' In dealing with an infected house, all clothing, bedding, furniture, carpets, etc., were removed

in special carts and disinfected by superheated steam. The house was disinfected with 1 in 1,000 mercury perchloride, by a gang of trained disinfectors, who were followed by another gang who lime-washed the house with a solution of freshly slaked lime, and strewn the mud floors with quick-lime. The house was then closed until the proprietor came out of the quarantine station. Before this, all rubbish such as old grass mats, soiled rags, cushions, etc., had been taken outside the city and burnt, the mats and cushions being replaced by new ones at the expense of the Government. These energetic measures were rewarded, for no second case of plague occurred in any house which had been disinfected. Whenever a succession of cases was reported from any part of the city, a systematic cleansing of the whole quarter was at once undertaken; and houses were cleansed and lime-washed. The last case was notified on November 2, and the total number of known cases was ninety-three. The total number of deaths was forty-five. As no fewer than twenty-one deaths occurred out of hospital, the system was put to a severe strain, out of which it came triumphantly. No cases have since been reported, and it seems reasonable to hope that the triumph of sanitation is permanent."

In dealing with the epidemic, reliance was placed entirely on sanitary measures.

Before the outbreak of this short epidemic, Sir John Rogers had gone with a Commission to India to report on the treatment of plague being carried on there. The Commission took an unfavourable view of the inoculation system, which was presumably the reason why Sir John Rogers refused to allow Haffkine's serum to be used during the epidemic in Alexandria. While it was still in progress, Sir John Rogers wrote to the "Times" a letter, dated August 7, 1899.

"To the Editor of the 'Times.'

"Sir,—Mr. Haffkine's address on the subject of preventive inoculations against plague delivered before the Royal Society, and the leading article in the 'Times' on the same subject, will excite considerable interest amongst practical sanitarians all over the world, and nowhere possibly more so than in Egypt, where plague is now being dealt with on lines directly opposed to Mr. Haffkine's views.

"In considering these views it must be remembered that Mr. Haffkine is not a medical man, and that, therefore, in all probability he looks on disease from the laboratory point of view.

"It is otherwise difficult to explain his persistent attitude of opposition to the work of the practical sanitarian, opposition which, in the opinion of many, has had a dangerous, if not a pernicious, influence in India. It must never be forgotten that at a moment when, though somewhat late, practical proposals were put forward by a committee of practical medical men of long Indian experience for checking the plague in Bombay, Mr. Haffkine alone dissented,

and by throwing the full weight of his reputation into the scales against any really useful sanitary measures being applied, was mainly instrumental in these measures being rejected.

* * * * *

“Plague has been known to exist in Egypt since May 4, and no doubt the infection was introduced before that date. By applying the sanitary measures so despised by Mr. Haffkine and denounced by him before the Royal Society as useless in the prevention of the saprophytic forms of disease, such as plague, results not altogether unsatisfactory have been attained, and the disease has at least been kept well under control. The total number of cases has never risen above thirteen in the week. In the weeks ending June 28, July 5, 12, and 19 there were respectively twelve, eleven, nine, and six cases of the disease.

“In 100 houses in which plague cases or suspicious cases occurred, and which were efficiently disinfected, in not one instance has a second case been noted.

“Had practical measures been abandoned and protective inoculations substituted, would these results have been attained? I venture to think not.

“I am, Sir, yours truly,

“J. G. ROGERS,

“Director-General Sanitary Department, Egypt.”

The answer to this letter is supplied by the facts that over six millions and a-half of people have died of plague in India, where Mr. Haffkine's views have been followed, and that in Alexandria the epidemic of plague was “stamped out” in seven months, with a total of forty-five deaths, by the entirely sanitary methods advocated by Sir John Rogers.

Colonel Lawrie, Plague Commissioner in Hyderabad, gave evidence to the same effect before the Plague Commission on December 19, 1898. He stated that the first case occurred in January, 1897. The measures adopted were evacuation, disinfection, and the burning of floors and walls in kilns. Inoculation had not been adopted. The burning process was found satisfactory as a means of destroying the plague.

Mr. Stevens, Deputy Commissioner, who was also a witness before the Plague Commission, supports the same contention of the efficacy of sanitary measures. He says that sixty-eight villages in Hyderabad territory had been attacked during 1898. Disinfection by burning in kilns had absolutely destroyed all germs. No bacteria were found in the ashes; the plague never reappeared, and the villages were completely disinfected by the kilns.

Because the patient millions of our great Indian Empire are so far away we do not take much account of what happens to them. Few people in this country are aware of the result of Mr. Haffkine's vast experiment, “to test on man the remarkable results he had worked out on animals in the laboratory”—that millions of our fellow subjects in India have died of plague; that cities once pro-

sperous and populous have been almost ruined, and their inhabitants have fled from them; and that a great and growing disaffection towards the Government that could hand them over for such a "test" is spreading among a people by nature loyal and long-suffering.

There may come a day when the test will be brought nearer home, it will be too late then for the peoples to "awake to the uses to which they are put." Some years ago a visitor to the Lister Institute on the Chelsea Embankment was shown several packing cases standing in the hall, and was told that they were cases of plague serum which had been sent from India. There had been a momentary scare in London; a sailor at the docks was supposed to have died of plague, and the Lister Institute had made ready to test on the people of England the remarkable results that had been worked out on the people of India. They have a yard at the back of the Lister Institute in which three horses can be kept, and they have a farm in the country which they can stock with horses at any moment. The cases of plague serum were waiting there in the hall, that directly plague was declared the horses in the yard might be inoculated, and the horses in readiness on the farm, that floods of serum might be prepared for the inoculations which have had such remarkable results in India. For all we know there may be cases waiting there now. Let the people awake and look to it before the inoculations begin. Now and again one sees a little obscure paragraph in the paper to the effect that there is a suspected case of plague in the docks in some ship from the East. And then, as in the instance of the suspected case at Cardiff, "material" from the patient is sent to Dr. Klein (Bacteriologist to the Local Government Board) for his decision as to whether or not it is bubonic plague. On the day on which, by injection of some of this "material" into some animal in his laboratory, he produces a condition which he pronounces to be bubonic plague, the Government will assuredly be recommended by its advisers (the vivisectors) to lose no time in beginning the inoculations.

VIVISECTION AND MEDICAL STUDENTS—THE CAUSE OF GROWING DISTRUST OF THE HOSPITALS AND THE REMEDY.

By L. LIND-AF-HAGEBY, The Animal Defence and Anti-Vivisection Society.

"I am opposed to Vivisection on the ground that it is immoral and degrading, especially to students. Whether it may sometimes be useful or not is a side issue which need hardly be considered."—ALFRED RUSSEL WALLACE.

In these words Dr. Alfred Russel Wallace conveyed to me his views on vivisection in May, 1908. His expression, "especially to students," has caused me to place them at the head of this article. Though I see no valid excuse for vivisection in any form or under any circumstances, and though the interests of justice and science alike cannot abate one iota of the demand for the complete abolition of the whole practice, I should gladly accept the prohibition of demonstrations before students as a concession with which the majority of humanity would be in full agreement, and for the further delay of which there is no excuse whatever.

In his evidence before the present Royal Commission on vivisection, Sir Thornley Stoker, Inspector for Ireland under the Vivisection Act of 1876, has strongly protested against the continuation of vivisectional demonstrations before students. He said experiments on living animals should be forbidden in illustration of lectures, "on the grounds of their uselessness, and perhaps cruelty also, and that such demonstrations cannot but be demoralising to the young men and women who witness their performance. They seem to me to be an offence against humanity." (Q. 761).

My personal experience of the way in which the average medical students accept the teachings of vivisection and their barbarous exhibition of mutilated animals certainly compels me to regard this form of animal experimentation as the most pernicious of all—so far as humanity is concerned. Callousness to animal suffering is engendered as part of the mental equipment necessary to a successful scientific career. "Sentimentalism" is derided. Natural repulsion at the deliberate infliction of pain is gradually replaced by the scientific curiosity which knows no higher demands. The tender-hearted boy, the sensitive girl, who with clenched hands and white faces attended their first vivisection on an insufficiently anaesthetised dog, by-and-by feel at ease, and ready, in their turn, to smile at any one who "makes a fuss over the animals."

Medical education is at present imbued with vivisectional teachings. Vivisection is taught at the eleven medical schools which are connected with the Metropolitan Hospitals, and for many years special efforts have been made to counteract the anti-vivisection agitation by the personal influence over the students of the men who

hold certificates entitling them to conduct vivisectional demonstrations. Though medical students have often invaded my meetings, and though they have sometimes behaved in a manner which has called forth severe condemnation in the Press, I have had many a friendly talk with them when we have met "unofficially." The gist of their defence of vivisection is generally: "Dr. ——— is such a nice chap that he couldn't do anything really cruel," or "Of course, I did think the experiments beastly at first, but the other fellows told me that the animals were all right, and I soon got used to them." And the budding man of knowledge will add with youthful cocksureness: "You see, experiments on animals are necessary, and science could not get on without them."

The average student does not believe in cruelty. He is trained not to see it when it is inflicted before his very eyes. Thoughtlessness and natural generosity combine to shield his teachers from criticism. A great deal of his time is spent in listening to descriptions of experiments on living animals and of discoveries alleged to have been made in consequence. At the London School of Medicine for Women vivisection is not allowed. The place is not registered for such experiments. It is nevertheless a fact that the women students have to listen hour by hour and week by week to accounts of the most revolting experiments. I have still my notebooks from the time when I attended Dr. Brodie's lectures on physiology there, and they, as well as my memory, bear witness to the nature of the teaching given. In the afternoons the girls can go, and do go, elsewhere to see the actual vivisections. They can go to University College and see Prof. Starling or Dr. Bayliss vivisect; they can go to the spacious laboratory of the University of London at the Imperial Institute and see Dr. Waller, Dr. Brodie, or Dr. Pembrey perform physiological experiments; they can also go to King's College and see Prof. Halliburton at work. Every encouragement is given them to do that which Tennyson denounced in his famous lines:

"We shudder but to dream our maids should ape

Those monstrous males that carve the living hound."

The Act of 1876, under which these vivisections are performed, lays down that only experiments which are "*absolutely necessary for the due instruction of the persons to whom such lectures are given with a view to their acquiring physiological knowledge, or knowledge which will be useful to them for saving or prolonging life or alleviating suffering*," shall be allowed before students. The principle underlying this small measure of theoretical restriction is evidently based on the conviction that too many vivisectional demonstrations before students would tend to demoralise them. The restriction is not, however, of the slightest use practically. Not only are well-known experiments constantly repeated, but the choice of that which is "*absolutely necessary*" depends entirely on the individual taste of each vivisector, who enjoys unlimited freedom in

his selection of experiments. In this connection I have often referred to the injection of diseased spinal cord matter, taken from a lunatic, into a dog, an experiment which I saw Prof. Halliburton perform at the Imperial Institute, in 1903. Prof. Halliburton no doubt thought it "absolutely necessary" to perform this experiment, for which it is difficult to find even a purely scientific excuse, much less a therapeutic one. Other vivisectors do not assign the same value to this particular experiment, and everyone is naturally most anxious to show the students experiments in connection with his particular line of research, be it ever so far removed from that which reasonably might be called educationally "necessary." Dr. Bayliss referred to the particular experiment on the Brown Dog, upon which a legal action was based, as one that was absolutely necessary, whilst Prof. Gotch, of Oxford, said that that particular experiment was not included amongst those which he showed to his students.

Let us imagine that all medical students throughout Great Britain cannot be trusted to become efficient medical men and women unless they have seen choline taken from a lunatic injected into a living dog which has been cut open and tied to a board for the purpose of facilitating the studies. A large number of lunatics and a larger number of dogs would be required every year to minister to this particular "necessity"! Let us imagine the appearance of a physiological genius who is a rival to Prof. Halliburton, who is also a teacher of physiology, and who declares that all students must see choline injected into cats. More lunatics and a large number of cats will now be required to satisfy the necessity. A third physiologist may deem lunatic-monkey experiments absolutely necessary. There is no legal limit to the vagaries of educational vivisection, and amongst the many farcical restrictions of the Act of 1876, the Clause which purports to limit experiments before students is perhaps the most ineffective.

Vivisectors are by no means content with their present rights and liberties. Sir Victor Horsley has publicly expressed his opinion that there should be no limit to the use of animals for "educational" purposes. In 1904, the Royal College of Physicians, in reply to a question by Mr. Akers Douglas, expressed the opinion that "science can only be adequately taught with the aid of demonstrations which involve, in the case of physiology and pharmacology, experiments on living animals." In his evidence before the present Royal Commission on Vivisection, Prof. Starling has advocated that first and second year students should be permitted to seek manipulative skill for future surgical work by operating on animals first, and that the animals should be kept alive afterwards for study and observation. Experimental operations on the eyes of animals would, in his opinion, be especially valuable. The vivisections would be conducted after the pattern of those carried out at the John Hopkins

University, Baltimore. I suppose that his ideal would be to have introduced into England vivisectional work divided among students on somewhat the same plan as is described in Mr. F. C. Busch's "Laboratory Manual of Physiology," a book by an American author but with an English publisher (Baillière, Tindall and Cox, 1906). On page 128 there are directions for work on a rabbit which should have morphine and be only lightly anæsthetised with ether. After incisions in the neck and the abdomen, ligature of nerves, pulling the stomach down with one hand and the liver and lower rib up with the other, and various preparations, the youthful vivisectors are told to set to work in the following way:—"Let one student manage the stimulation of the superior laryngeal nerve or other nerves that it may be desired to stimulate during the course of the experiments; let another make the time observations of the swallowing movements; let a third manipulate the stomach for observation of the lower end of the œsophagus; and let a fourth make careful notes of the observations."

On pages 142-143 students are directed to cut out the thyroid gland in two portions in a dog, removing part of the gland under morphia in one operation, and the remaining part after ten days, *which should be spent in careful observation of the state of the dog.* After the second operation all symptoms should be noted, *and a careful record kept until death occurs.* It should be noted that this is one of the operations, the after-effects of which are referred to by the Assistant Inspector under the British Vivisection Act as painful.

I have seen students crowd round a live animal in London after demonstrations, and practise inquisitive manipulation of internal organs, and I have no doubt that the American scheme would be appreciated by the more eager among them.

The tolerance with which cruel experiments before students and by students is regarded at the present time is a sad sign of the moral degeneration consequent upon the development of vivisection. Between 1858 and 1865 *The British Medical Journal*, *The Lancet*, and *The Medical Times and Gazette* all denounced experiments before students, especially repetitive demonstrations of known facts.

In a letter to *The Lancet* of January 12, 1861, Sir Richard Owen said: "That no teacher of physiology is justified in repeating any vivisectional experiment merely to show its known results to his class or to others. It is the practice of vivisection, in place of physiological induction, pursued for the same end, against which humanity, Christianity, and civilisation should alike protest,"

In 1863 *The British Medical Journal* quoted with approval the following words from the French medical journal *L'Abeille Médicale*: "Let no one tell us that vivisections are necessary for a knowledge of physiology. . . . If the present ways, habits, and customs are continued, the future physician will become marked by his cold and implacable insensibility. Let there be no mistake

about it : the man who habituates himself to the shedding of blood, and who is insensible to the sufferings of animals, is led on into the path of baseness."

The same year *The Lancet* wrote in an editorial (August 22) : " The entire picture of vivisectional illustration of ordinary lectures is to us personally repulsive in the extreme." The writer, in referring to Magendie's experiments before students, adds : ". . . . The whole thing is too horrible to dwell upon. Heaven forbid that any description of students in this country should be witness of such deeds as these ! We repudiate the whole of this class of procedure. Science will refuse to recognise it as its offspring, and humanity shudders as it gazes on its face."

In October, 1863, *The British Medical Journal* declared itself in complete agreement with M. Dubois, who had given as his opinion that physiological demonstrations in medical schools are utterly unjustifiable and a scandal to humanity, that they are unnecessary for the teaching of science, and that recourse ought not to be had to them either in public or private lectures. In June, 1864, the same journal wrote : " We repudiate the repetition of all experiments on animals for the demonstration of any already well-determined physiological question."

Dr. S. Haughton, in his evidence before the former Royal Commission on Vivisection, denounced experiments on living animals before students in no measured terms. He said : " I would shrink with horror from accustoming large classes of young men to the sight of animals under vivisection. I believe many of them would become cruel and hardened, and would go away and repeat those experiments recklessly. Science would gain nothing, and the world would have let loose upon it a set of young devils."

In spite of the resentment felt, vivisection was introduced in British Medical Schools as a method of teaching physiology, and the medical journals no longer deprecate the practice of using living animals in illustration of lectures.

Strong protests have been made from time to time against these demonstrations, but they have been disregarded by those who, above all, wish the vivisectional spirit to dominate medical education. In his " Biological Experimentation " Sir Benjamin Ward Richardson wrote : " Intellectually I do not think my classes were assisted [by vivisectional demonstrations]. I am sure it limited my sphere of usefulness by leading me, in the limited space of time at my command, to omit some parts of physiology of a simpler, less controversial, and more useful kind. *I am bound to say, too, that morally I did not recall the effect as producing all that could be wished.*"*

The modern text-books of physiology which are used in the medical schools share with the actual teachers the responsibility for

* Italics mine.

the moral degeneration which is bound to follow upon such teachings. In my evidence before the Royal Commission on Vivisection I have extensively dealt with these text-books for students, and I brought a large number with me for the inspection of the Commissioners.

Whilst these books give detailed advice with regard to the scientific requirements of the experiments upon living dogs, cats, or rabbits, to which the interest and attention of the students are vividly drawn, they do not contain any humane counsel, and the suffering of the animals is entirely disregarded.

They contain pictures of vivisectional experiments and instruments, such as are reproduced in our frontispiece. They recommend the firms which manufacture vivisectional apparatus. Professor Stirling's Manual gives a list of 33 such firms, among them Messrs. Lautenschläger, in Berlin. Twelve of the firms recommended are British.

They do not only omit any reference to the need of humane treatment of the victims of physiological research, but they recommend to the students, as "*useful in the laboratory*," some of the older books which give the most unabashed descriptions of torture. Thus, Professor Stirling recommends Cyon's "*Methodike der Physiologischen Experimente und Vivisektionen*," in which the following description of the proper attitude of the vivisector is given:—"The true vivisector must approach a difficult vivisection with the same joyful excitement and the same delight wherewith a surgeon undertakes a difficult operation from which he expects extraordinary consequences. He who shrinks from cutting into a living animal, he who approaches a difficult vivisection as a disagreeable necessity, may very likely be able to repeat one or two vivisections, but will never become an artist in vivisection."

The "*Handbook for the Physiological Laboratory*" by Sanderson, Foster, Klein, and Lauder Brunton, Hermann's, Livon's, Fredericq's, Claude Bernard's, and Richet's text-books, and many others are still recommended. And yet our modern vivisectors profess to despise "the old butchers"! They also profess to disapprove of "the atrocities committed by foreign vivisectors." It is now many years since Professor Yeo, himself a vivisector, writing in *The Nineteenth Century*, plaintively asked: "Why repeat the oft-told tale of horrors contained in the works of Claude Bernard, Paul Bert, Brown-Séquard, and Richet in France, of Goltz in Germany, Mantegazza in Italy, and Flint in America?" Yet the work and "tales" of these men are repeated by English vivisectors to-day, and teachers of physiology lead their classes of students to regard these *masters* with admiration. Professor Stirling dedicates his manual to "Carl Ludwig, my revered and beloved master," and the fourth edition to Charles Richet, whose "generous, broad, enlightened, and general sympathies" have endeared him to his physiological colleagues.

Few phases of the anti-vivisection movement are of more vital interest to the public than the relation between the hospitals and their medical schools in which vivisection is practised. A letter from Sir Henry Morris, published in the *Times* on January 16, 1911, and directed against the "luminaries of the anti-vivisection societies," throws into relief the imminent need for a solution of the present difficulty. The hospitals are dependent on the goodwill and support of the charitable public, and the hospitals wound the finest feelings of a goodly section of that public, not only by the diversion of funds, subscribed for the sick poor, to medical schools, but by the vivisectional teaching and practice in these institutions which profoundly influence the treatment of the patients. The public are growing suspicious of the educational results of vivisection. With the spread of hygienic knowledge the critical faculties of the mass of hospital subscribers are brought to bear upon the methods used, and it is folly to appeal for public support with one voice and with another to proclaim that interference on the part of "cranky anti-vivisectionists" is impertinence.

The only remedy for the growing distrust and criticism on the part of the public is the closing of the vivisection laboratories within hospital precincts or in connection with them.

It is idle to write lengthy dissertations on the utility of medical schools; no one calls their utility into question. It is the morality and utility of vivisection which are being impugned. The application of the "cures" and therapeutic principles of vivisection calls forth protests and an indignation which is well justified by practical results.

No thinking person can deny that the humane standard of medical students is a matter of the very gravest importance. Sympathetic feeling and gentleness of manner and conduct should be their essential attributes. At the time of the Brown Dog rioting in 1907 and 1908 a great many people realised with considerable misgiving that the young men who proceeded with so much violence of manner, who insulted women at public meetings, and whose rowdyism had passed the boundaries of legitimate youthful hilarity and descended into acts of brutality, *were at that moment in the closest touch with the sick poor in the hospitals of London.* Their acts and manners were the result of the vivisectional training into which they have been forced.

In his address at the London School of Medicine for Women, in October, 1910, Mr. E. W. Roughton, F.R.C.S., said: "Sixty years ago it may have been necessary for Bob Sawyer to engage in pugilism, cock-fighting, wrenching off door knockers, and such-like pastimes, in order to make himself sufficiently brutal to perform a major operation whilst the patient was writhing and shrieking in agony."

Events have shown that vivisection—its atmosphere of callousness

to suffering and its negation of moral supremacy—plays its part in retaining those qualities which Mr. Roughton associates with the necessary mental equipment of medical students in pre-anæsthetic days.

Those who resent any criticism of the medical profession and its students would do well to remember that such criticism is not dictated by hostility or by a total lack of sympathy with the difficulties and temptations which beset the profession, but rather by a persistent realisation of the lofty ideal of the Art of healing and the consequent obligations on the part of her ministers.

I have laid stress on the point that the students are in close touch with the sick poor. The London hospitals, which have Medical Schools, issue advertisements offering every facility for the students to make use of the "clinical material" within their walls. St. George's Hospital advertises especially that "students are permitted to enter the wards of the hospital at any hour,"* According to Sir John Tweedy's evidence before the Special Committee, appointed by King Edward's Hospital Fund, University College Hospital was established in order to form a "clinical laboratory" for the students of University College. Charing Cross Hospital advertises that "from the extensive out-patient department the most instructive cases are drafted into the wards for the benefit of the pupils. Bed-side instruction is given by all the physicians and surgeons, and the out-patient practice, as well as the special departments for female disorders, children's diseases, eye diseases, and skin diseases, are similarly utilised. . . . A large number of casualties are annually admitted, affording valuable opportunity for surgical practice."* St. Thomas's Hospital "offers particular advantages to medical students for all clinical work,"* and the Westminster Hospital claims that it can offer "unrivalled opportunities for *clinical* work," and states that "when properly qualified to attend lying-in patients pupils will be amply supplied with cases from the maternity department of the hospital under the superintendence of G. H. D. Robinson."* St. Bartholomew's recommends itself in the following words: "The Hospital contains 670 beds, in addition to 70 beds for convalescent patients at Swanley, in Kent, and there is therefore an abundance of clinical material."

Sir William Church told Sir Edward Fry's committee that after the first visit trivial cases are almost entirely looked after by the students, and added that the students' work in the in-patients' department "is perhaps of more value to medical knowledge and science than to the patients themselves, but it is of enormous value to the student."

The purport of this article is not the condemnation of the methods of medical education *in toto*. I am solely concerned with the student's practice, inasmuch as it affords opportunities for the appli-

* See Medical Directory, 1907.

education of manners and methods acquired in the vivisection laboratory next door to the wards.

The following questions and answers, published in the report of the above-mentioned Committee, are of special interest when we consider the relations between patients and students. The answers were given by Mr. J. F. C. Maeready, senior surgeon to the Great Northern Central Hospital :—

776. What is the opinion you have arrived at with regard to the benefits conferred upon a hospital by a school?—I do not know as regards the patient himself that he gains anything by having a school attached to the hospital. I think it is the man who learns who benefits by going to the hospital, not the patient. I think the patient comes off quite as well at a hospital without a school.

777. He is less worried?—He is much less examined, and it is much better for him. At a big hospital with a school he is overhauled by perhaps twenty people before he comes to his treatment.

778. The Bishop of Stepney: Therefore would you say, as a surgical matter, that the constant examination of a patient before the treatment is deleterious to his health?—It is very undesirable from the patient's point of view.

779. The Chairman: It has been represented, on the other hand, that the examinations being consecutive and numerous, the case is thoroughly threshed out before it comes to the final decision of the great man?—Oh, no, the great man does not need that; it is really the student who benefits by that examination, not the patient at all.

780. Then you think that really the patients are subjected to unnecessary suffering?—I think that is the price they pay for the benefits afforded by the hospital.

783. Then to go back, do you think the presence of students is not a benefit to the patients?—No.

784. Of course, it is essential to medical study?—Yes.

In his examination Sir John Tweedy referred to the same subject, though from a different point of view. He said: . . . "If you paid a visit any morning to a hospital where there is a big medical school . . . you would see the work and activity going on in the wards—dressing, using the thermometer, taking tests, and so on, *all of which is not strictly necessary from the patients' point of view,** but is necessary for purposes of medical education.

In the final report of the committee there is the following important observation:

"We think that the quiet of an hospital without students must often be a comfort to the patients."

I have often drawn attention to the obvious, but disregarded, fact that patients are entirely dependent on the individual honour and moral perception of the medical practitioner to whose treatment they submit. This applies to private patients as well as to the poor in hospitals. Every medical man knows that every new treatment,

* Italics mine.

whether surgical or medical, is largely in the nature of an experiment. Whether such experiment is legitimate or not depends upon the conduct and integrity of the doctor. If the patient be told the full circumstances of the case, the probabilities and risks connected with the projected treatment, and fully consents to it, there can be no moral objection to such an "experiment," provided the doctor is honestly convinced that the treatment is worth a trial *from the patient's point of view*. If, on the other hand, new and dangerous "cures" or fantastic, though "brilliant," operations are tried on ignorant and unsuspecting patients for the "benefit of science" the experiment is morally unjustifiable.

In his new book, *The World of Life*, Dr. Alfred Russel Wallace condemns vivisection because it produces a "passion for experiment, which leads to unauthorised experiments in hospitals on unprotected patients." There can be no doubt as to the truth of this statement. It has been shown again and again that familiarity with vivisectional experiments is the direct cause of the iniquitous experiments upon helpless human beings, the descriptions of which disgrace medical literature. The total prohibition of vivisectional demonstrations before students would react beneficially on their treatment of the patients, with whom they come in such close contact in the hospital during the time when the examination of the "clinical material" is all-important. It would do more: it would raise the whole ethical standard of a profession which more than any other is endowed with a power of life and death over fellow-creatures.

There is much dissatisfaction with the present results of medical education. Whilst vivisectioners like Sir Victor Horsley and Professor Starling clamour for more vivisection and endeavour to make the world believe that defects—scientific and moral—would be remedied by permitting even greater vivisectional freedom, the remedy for the present condition is to be found in an altogether different direction. In the course of an address at St. Bartholomew's Hospital in 1905 on the "Present Decline of Art in Medicine," Sir Dyce Duckworth said: "The finished products of the schools of to-day are at first but slenderly equipped to minister to the sick, to prescribe appropriately, or to manage their patients." These words were fully endorsed by the *Lancet* in November, 1905.

In his address to the students of the Leeds Medical School on October 18, 1904, Mr. Edmund Owen, F.R.C.S., consulting surgeon to St. Mary's Hospital, said: "They (the students) fall lamentably short in their clinical work, up to which, I need hardly remind you, their entire educational course is supposed to lead. Their clinical knowledge is eventually to be their chief asset in the conduct of the affairs of their daily professional life, for the training of the medical student is not to make him a biologist, a chemist, a physicist, or even an anatomist, but to teach him to recognise

disease with the greatest precision, and to deal with it with the greatest satisfaction to the sick people under his care. . . .

Sir John Tweedy in 1905 said that "it was his sincere conviction that the medical curriculum of the present day did not afford of itself the same guarantee of a thorough and efficient training as the simpler curriculum of 25 years ago." (Address at opening of winter session, Post-Graduate College, West London Hospital).

The protests of the charitable, who object to the practice of vivisection in medical schools attached to the hospitals, and the growing dissatisfaction with the practical results of the laboratory training, are signs which it is a mistake to disregard. In the interest of the patients, the students, the medical profession, and the unfortunate animal victims, vivisectional demonstrations before students should without further delay be prohibited by law.

NOTE.—*Later facts have been added to this paper.*

ANAPHYLAXIS.*

A GRAVE EVIL OF SERUM TREATMENT.

By ARABELLA KENEALY, L.R.C.P. (Dublin).

The practice of Serum-therapy rests, as do the majority of methods based upon Vivisection, upon pure empiricism. In vivisectional laboratories, where men juggle with the blood and with the mutilated bodies of the lower creatures in the place of applying their intelligence to solving the innumerable problems presented by human disease, the custom is to try every sort of experiment which ingenuity—without intelligent idea, however—may suggest.

And upon the results of such experimentation—mere rule-of-thumb results, the modes of operation remaining hidden—human patients are being every day subjected to treatment repugnant alike to æsthetic consideration, to scientific principles, and to the rudiments of common sense. For example, the practice of injecting the serum of diseased horses into the blood of human patients in order to restore them to health is a violation of the doctrine of Asepsis, is an offence against civilised ethics, and is an outrage upon common reason. Yet it has been adopted into medical treatment on the purely empirical grounds of certain phenomena observed to take place in the blood of goats and of guinea-pigs decanted into test-tubes.

It may be interesting to dip below the surface of these empirical effects—in the place of remaining content with their mere immediate and temporary effects, to consider their essential and remote consequences.

To take Diphtheric Anti-toxin for example. We have in diphtheria certain symptoms, fever, nervous disturbance, with more or less inflammation of, and the formation of a membrane upon the mucous surface of the throat. All these symptoms are reactionary efforts upon the part of the patient's system for the purpose of throwing out of the blood and tissues a poison, or the effects of a poison, which originated in insanitation. These reactionary efforts on the part of the system are seen therefore to be purely conservative, and are accordingly invaluable and indispensable to the patient's satisfactory elimination of the poison from his tissues. Should he die, he does so either because his system is incapable of so strenuously reacting against and effectually routing the poison by the routes chosen by Nature, by the tonsils and by the fever (fever being a general quickening and intensification of the vital processes

* *Prophylaxis*, protection against disease. *Anaphylaxis*, increased susceptibility to disease.

by a draft from the latent reserve-forces), that the poison expends itself upon the heart or upon the nervous system. Or he dies absolutely of the strenuousness of his systemic resistance, dies of the violence of the inflammatory processes in the throat, which result from the eliminative efforts.

Precisely the same phenomenon may be observed as an effect of mineral or vegetable poisoning. The patient dies of the violent reactivity excited in his system for the purpose of eliminating the poison, dies of the prostrating sickness and diarrhoea whereby the alimentary tract seeks to eject the foe, the tract reversing its normal functions of assimilation and absorption and becoming antagonistic and repellent. In Measles the skin and the throat and the mucous membranes generally, and in Scarlet Fever the skin and the throat and the serous membranes, are selected as the diverse routes for the elimination of the toxin. In Typhoid Fever the glands of the small intestine are the chosen media of elimination. In all cases, however, the symptoms are seen to be wholly conservative—intelligent reactionary efforts on the part of the system to rid itself as speedily and as effectually as possible of deleterious elements which have invaded it, or to remedy deleterious consequences of such invasion.

Now the majority of physiologists regard the phenomena of constitutional reactivity as occurring in the blood itself. Accustomed to deal with blood in test-tubes, they have come to regard the human organism as a species of larger sized test-tube which is the scene of a continuous series of chemical reactions called "Life." The reactivity to specific toxins they regard as merely chemically antidotal. They believe that the system manufactures a specific antidote to a specific poison, and that this antidote, combining with it in one or another of the purely hypothetical formulæ of Professor Ehrlich's fantastic side-chain assumptions, neutralises its effects. Hence the injection of diphtheric and of other poisons into the blood of horses in order to convert their blood-vessels temporarily into laboratories, wherein specific antidotes to specific poisons are manufactured—to be subsequently employed upon human patients.

This crude theory has, however, been refuted by the more credited observers, it having been shown that the power of reactivity is a vital potency resident in the living cells of the body, rather than a mere chemical exchange taking place in the blood.

Roux stated at an International Congress on Hygiene that Anti-toxicity must be regarded as the action of the living cell. Pfeiffer has expressed the like belief; while Wasserman at a meeting of Naturalists in Vienna said: "A very great number of individuals who never had diphtheria show in their systems pronounced qualifications for the destruction of the diphtheric poison." Armand Gautier, a notable authority, credits the elimination of the toxins to oxidation and to secretion by the kidneys.

It may be taken, therefore, that the antidotal theory, upon which rested the administration of diphtheric anti-toxin in diphtheria, has been exploded. Upon what hypothesis, then does the practice of contaminating the blood of human patients—for the most part children—with the serum of diseased horses now justify itself? The question being asked of doctors will receive a head-shake. For there is no hypothesis, no attempt even to formulate a principle in justification of the practice. All that can be urged in its support is that the Anti-toxin injection produces a more or less violent reaction against it in the patient's system, and that this reaction apparently assists in the elimination of the poison.

The violence of this reactivity of the system may be so severe as to cause death almost immediately, to induce convulsions, septicæmia, abscesses, joint affections, fever, œdema, rashes, and paralysis.

The following cases, two being personal experiences by doctors of the effects of Anti-toxin upon themselves, are of interest on account of certain pathological issues which they open up. In the "Daily Telegraph" of November 28, 1908, the following was reported:—

"A case of considerable interest to members of the medical profession and also to the public was inquired into yesterday afternoon at Kidlington, near Oxford, by Mr. Gordon Walsh, the coroner for the central division of the county. Margaret Olive Mary Turney, aged eighteen years, daughter of a widow, had a sister who was suffering from diphtheria, and Dr. T. Brunyate, of Woodstock, who was in attendance, advised the injection of Anti-toxin in order to avoid the risk of her catching the disease, from which she had previously suffered. Having injected the Anti-toxin, Miss Turney complained of smarting pains, and added she was suffocating. She became worse, and in a few minutes fell from the chair and expired."

The second case is set forth in a letter which appeared in "The British Medical Journal" for January 18, 1908:—

"HYPERSENSITIVENESS TO ANTIDIPHThERIC SERUM.

"In view of the increasing use of Diphtheria Anti-toxin as a prophylactic, I think that the following notes may be of interest to other practitioners.

"I suffered from a mild attack of diphtheria in 1889, followed by a troublesome paralysis, and hence I have since on three different occasions injected myself with a prophylactic dose of the serum (1,000 units) when attending cases of diphtheria in which I have been more than usually exposed to a virulent infection. My first injection was in December, 1902, after which I suffered from a slight urticarial rash round the seat of injection. My second was in September, 1904. This was followed by a more general rash and some malaise. My last injection was in November, 1907. Two days after the injection I felt very unwell; three days later I could hardly do my work as I felt so ill, and my suboccipital lymphatic glands were enlarged and tender. On the night of the seventh day I went to bed with the intention of stopping there next day, as I felt unfit for work, and was suffering from a more or less generalised urticaria.

At 12.30 a.m. I awoke feeling sick, and vomited almost continuously for half an hour, till I was quite exhausted. The rash by this time had become general, and on the abdomen was in places quite the size of a five-shilling piece, and raised nearly half an inch. I was completely covered from head to foot, with the exception of the palms and soles. The irritation was almost unbearable. At 3 p.m. I was again seized with vomiting, which lasted quite half an hour. By this time my tongue had swollen, due to the urticaria, and I found some difficulty in breathing. At 4 p.m. the joints below the hip and shoulder were attacked, and became so swollen that I could not bend my fingers. By 8 a.m. the rash had almost gone, and I felt better, but on getting out of bed I found that I could not stand, and fainted. By the evening I felt well, but very shaken and weak. My temperature was normal during the week preceding the attack. I know that I had eaten nothing which could have upset me, and I believe that the vomiting was due to urticaria of the stomach. I also experienced some thoracic and abdominal pain during the height of the attack.

R. THORNE THORNE, M.D., Woking.

The serum used was prepared in February, 1907, by a well-known firm.

Extract from letter from W. Bligh, M.D., of Caterham Valley:—

“About four years ago I gave myself a dose of Antidiphtherial serum of 1,000 units in the left forearm. Nine days afterwards an urticarial rash appeared all over the left upper extremity, but nowhere else. It disappeared within a day or two.

“Eighteen months ago I again gave myself a similar dose, in the same place. On the evening of the ninth day, after dinner, I suddenly came out in an urticarial eruption over the left arm, front of chest, and abdomen. The rash appeared literally in a few minutes, and was very profuse. I walked from my drawing-room into my study, a distance of a few paces, to consult Dr. Kanthack's article in Professor Sir Clifford Allbutt's *Medicine* on the subject. Before I found the reference the rash disappeared, and I was immediately seized with such faintness that I had to lie prone on the floor. In a few minutes I had sufficiently recovered to crawl upstairs on hands and knees and climb into bed. *Pari passu* with this improvement of feeling came out the urticarial rash once more all over my body, on the abdomen and thorax the wheals being as large as a good-sized plate. In a few minutes more the lips and buccal surface on the cheeks began to swell, and a most uncomfortable feeling behind the sternum and in the epigastrium became noticeable, suggesting that the oesophagus and stomach were taking part in the orgy. I passed a most unhappy night, no vomiting, like my brother sufferer, Dr. Thorne Thorne, but a continued misery of post-sternal and epigastric pain. However, between 3 and 4 a.m. the discomfort abated, sleep came, and I woke later in the morning feeling quite well, with the rash gone, and able to do my day's work as though nothing had occurred.

“Some of the interest of these attacks lies in the questions they suggest. For instance, why should a poison, being presumably a chemical poison and not a living one (like the bacillus of enteric fever), require so long an incubation period as four to ten days before

getting to work? *Is it that the horse's serum undergoes some lengthy process of elaboration in some organ and that the result of this biochemical process is the peccant material?*"—"British Medical Journal," Feb. 29th, 1908.

The first question to suggest itself is :—In a disease which may be fatal, are we able to justify the administration of an agent which has again and again proved itself capable of inducing sudden death, or at all events of so violently affecting the system as to rob the patient of just that quatum of recuperative power wherein lies his chance of successfully battling with the disease?

Another question asks itself :—Are we ever justified in administering as a remedy an agent which of itself may kill? For although Anti-toxin causes sudden death in only a small proportion of cases, yet as it is impossible to judge beforehand whether a particular patient may or may not be one of those who will succumb to the injection, have we the right to subject a fellow creature to the risk of death in a disease which although sometimes a fatal one is in the great majority of cases merely mild and inconsiderable? (In Quain's Dictionary of Medicine for 1886, long before the era of Anti-toxin, it is stated that while in an epidemic in Paris in 1847, 91 per cent. of patients died, in other epidemics scarcely any case ended fatally.)

And as the injunction and the practice are, in order to secure beneficial results, to administer Anti-toxin as early as possible in the course of the disease, so soon indeed as it is suspected and long before the sore throat has proved itself to be diphtherie, we run the risk of killing the patient in order to preserve him from a few days' inconvenience from a mild and simple tonsilitis.

All the sequelæ observed in Anti-toxin treatment are indisputably toxic phenomena, the symptoms of violent reactionary efforts on the part of the system to rid itself of poison injected into it. It thus acts as a powerful excitant, rousing the system to resistant and to eliminative efforts. But it is obvious that the resistance is aroused to repel the Anti-toxin itself, and not at all to repel the diphtheric poison already present in the blood.

For this reason, by diverting the line of attack with the system is making via the throat, it may be seen sometimes to diminish the throat inflammation. The œdema and severe urticaria induced in the skin diminishes the arterial tension in the throat, precisely as in Measles and in Scarlet Fever the throat and the constitutional symptoms are relieved by the development of the rash.

But, as is shown by "the increased number of cases of paralysis following the use of Anti-toxin," which is admitted in a Report of the Lister Institute, and as is shown also by its other grave effects, the relief of the throat is at the cost of more serious constitutional injury, consequent upon the addition of the poisonous horse-serum to the diphtheric poison already present in the system. For the

patient is thus afflicted by two deteriorative factors in the place of one only.

The wise learn, however, by the errors of the rash. And from the evils of Anti-toxin two lessons may be gleaned.

1. Relief of the throat symptoms by inducing hyperæmia of the skin by means of general hot fomentations, by large mustard poultices, or by stimulating liniments freely, but intermittently, applied to the throat, the chest, and the back.

2. Early and vigorous constitutional stimulation by ammonia, strychnia, iron, and nourishment in order to excite prompt tissue-resistance against the poison and to stimulate the eliminatory functions.

By such means there are straightway called out from the constitutional reserves resources wherewith to meet the foe, the disease being more effectually subdued at the outset than can be achieved after it has gained such a footing as to have exerted its deleterious effects upon the tissues.

We thus produce in the system the vigorous reactionary effects which have earned for Anti-toxin such credit as it has, but we do not at the same time introduce into the system such further injurious and poisonous products as have deservedly earned for Anti-toxin the discredit attaching to it.

Normally, apart altogether from the early effects of the diphtheric poison, more remote and permanent effects are seen in after constitutional deterioration. And these effects are naturally very seriously aggravated when to the evil of diphtheric poison is added the evil of the Anti-toxin poison.

That the effects of Anti-toxin are not only grave and permanent, but are also cumulative, is now well known, and is exemplified in both Dr. Thorne Thorne's and in Dr. Bligh's cases. For in the former while the first injection occasioned only a slight rash, the second injection, two years later, was followed by a more general rash and some malaise, while the third injection, three years later still, occasioned the violent and serious results detailed. In Dr. Bligh's case similar cumulative effects were observed, his first dose causing only slight (apparent) results, while the second occasioned very severe symptoms.

Dr. Bligh asks:—"Why should a poison, being presumably a chemical poison, and not a living one (like the bacillus of enteric fever), require so long an incubation period as four to ten days before getting to work?"

I would ask Dr. Bligh the more important and pertinent question:—What had the poison been doing in his and Dr. Thorne Thorne's systems during those years in which it was so deteriorating these as so to have reduced their power of resistance to a subsequent dose of the poison that they may regard themselves as fortunate in having survived such? Also I would ask:—In what

other ways was it likewise deteriorating their constitutional forces?

After many years of reckless Anti-toxin treatment, it has at last been recognised that the injection of horse-serum into human blood does in reality entail very marked and serious constitutional results. This is now admitted, and is designated "Anaphylaxis"—that is, such a shortening of the normal latent period of reactivity to serum (even to minutes) and such an increased susceptibility to serum that, to quote from Professor Symmer's recent lecture on the subject, "*there is an acceleration of symptoms which run a tempestuous course.*"

This increased susceptibility to serum, which persists years after injection, is proof positive of some grave and mysterious deterioration of the constitution of the blood as a result of a serum-injection. And as it is wholly unlikely that this deteriorative change operates in the direction merely of diminishing the constitutional power of resistance to serum, it is imperative upon the advocates of Serum-therapy to desist absolutely from their dangerous practices until the subject shall have been scrupulously investigated. Indeed, the recognition of the phenomenon of "Anaphylaxis" is reason enough, in all conscience, for the abolition of every sort of Serum-treatment. For if a serum-injection so permanently perverts the constitution of the blood that it loses its normal healthy characteristics, and acquires wholly abnormal and degenerative characteristics, it is no longer possible to doubt that all Serum-treatment must be gravely injurious and that it should be legally prohibited.

For apart altogether from the more remote constitutional deterioration inseparable from such degenerative changes in the blood as are expressed by the phenomenon of "Anaphylaxis," there must be likewise, by scientific showing, immediate and dangerous risks to life. For if, as is common enough, a patient receive a so-called "prophylactic" dose of Anti-toxin, and subsequently develops diphtheria, then it is obvious that the "Anaphylaxis," or increased susceptibility to serum, abnormally developed in him will, with the "*acceleration of symptoms which run a tempestuous course,*" certainly reduce to a minimum his chances of recovery, should he receive a second dose of Anti-toxin.

The like must be true also of successive doses administered during the course of the disease. For the first dose having induced increased susceptibility to serum, subsequent doses, "accelerating" "tempestuous" symptoms, can scarcely fail in a serious case to prove lethal. The patient will then die of his "Anaphylaxis," even though he might have recovered from his diphtheria.

As regards the later after-effects consequent upon the artificially altered blood-states, in my own immediate circle of acquaintance the only five persons whose cases I have been enabled to follow up after Serum-treatment have fared very gravely.

1. A girl with a clear and wholesome skin previous to an Anti-toxin injection has since (for two years) been afflicted with an incurable, disfiguring acne.

2. A healthy child, who for a mild diphtheria received an Anti-toxin injection, has been growing progressively deaf ever since. Shortly after her recovery from her attack of diphtheria she required a "growth" to be removed by operation from her throat. This, however, has done nothing to remedy her progressing deafness.

3. A girl who, after an Anti-toxin injection, developed a goitre, which has once been operated upon, but is again increasing, and will certainly result in her death.

4. A man whose constitution and temperament have become completely demoralised after a "prophylactic" inoculation for enteric fever. The inoculation was followed by severe prostration and other constitutional effects, from which he appeared to recover, but has since steadily and progressively deteriorated in health and in character.

5. A hospital nurse who was inoculated in India with Anti-plague serum.

The effect has been remarkable, producing progressive and phenomenal changes not only in her constitution and in her character, but also in her appearance. This has so altered her as to render her scarcely recognisable to her friends. Her skin, from having been clear and normal, has grown dusky and sallow, her features have undergone some abnormal modification, and her whole aspect and expression have curiously changed. She is herself quite aware of the phenomenon, deplores it grievously, and, an intelligent and observant person, attributes it wholly to the inoculation by plague-serum, to which she submitted without thought of after-effects.

"Not only has my constitution changed," she says, "but my whole nature seems to have undergone some extraordinary transformation. I do not know myself. And I do not like myself in this strange metamorphosis which has overtaken me."

Surely coincidence will not explain these serious after-effects in every one of the cases I have had an opportunity of following up after Serum-treatment.

Those who realise the intimate relation between Physiology and Psychology will find nothing extraordinary in such developments. If the prick of a mosquito and the injection of an infinitesimal quantity of malarial poison will completely change and wreck a human constitution, it is only to be expected that the injection into human blood of a considerable quantity of horse-serum, charged with diseased products, will readily induce baleful constitutional consequences.

Yet, quite regardless—quite unwitting, of course—of the subtle vital processes wherewith they are clumsily tampering, human patients, children and adults, are being subjected wholesale in our

hospitals and in private practice to these pernicious contaminations of their blood with the diseased blood of lower creatures.

The unfortunate victims are dismissed from hospital, and thus constitutional after-effects pass unobserved. Or if observed, so unreasoning and unscientific is the prevailing medical attitude towards vital phenomena that, despite that invaluable object-lesson of the mosquito-prick, no relation of cause and effect is recognised. The case is regarded as satisfactorily disposed of by the dictum that *post hoc* by no means necessarily means *propter hoc*. And yet, of course, any *post hoc* evil may be in truth a very serious and deplorable example of *propter hoc*.

ABUS ET ERREURS DE LA VIVISECTION AU POINT DE VUE CHIRURGICAL.

Par le Docteur FOVEAU DE COURMELLES.

Au point de vue de la chirurgie expérimentale le grand Nélaton a écrit : " Tous les systèmes fondés sur la physiologie expérimentale sont faux." On sait encore ce qu'a dit son émule d'outre-Manche, Lawson Tait, qui a proclamé les dangers de la vivisection qui fausse les résultats, le manuel opératoire. . . . Je connais pour ma part maints confrères que les études sur les animaux ont absolument rendu incapables de chirurgie, les organes sont plus petits, et le bistouri ou le scalpel habitués à de petits efforts sont devenus impuissants aux grands délabrements souvent nécessités par l'organisme humain ; ils procèdent par petits coups, et impatientés enfin, coupent tout, c'est du moins ce qui leur arrivait lors de dissections sur le cadavre humain, aussi ont-ils sagement renoncé à faire de la chirurgie ; j'en connais parmi eux qui avaient cependant une hérédité très favorable à l'art de couper et de découper, et qui fut détruite par leurs études sur les petits animaux. Des exceptions ont-elles permis des progrès, ce serait à étudier de près et à prouver. Nous allons voir d'ailleurs qu'on aurait pu les réaliser autrement.

D'autre part, maints chirurgiens très habiles n'ont jamais eu un animal sous la main pour se la " faire " ; ils ont pris, étant étudiant, tous les cadavres non réclamés, ont tenté toutes les opérations possibles et sont devenus des virtuoses du bistouri, sauvant leurs malades au maximum.

Le mort n'est pas si " factice, voire même trompeur " que cela ; il est froid, c'est vrai ; les tumeurs n'y ont pas la même netteté que sur le vivant. Certes, mais outre que les animaux n'ont pas toutes nos maladies, n'ayant pas notre déplorable hygiène et nos vices, et ne sont pas par suite comparables à nous, n'avons-nous pas la clinique pour étudier ces tumeurs sur l'homme et la femme vivants, à travers les parois. Aujourd'hui on oublie un peu trop la médecine en faveur de la chirurgie : celle-ci endort (l'homme, pas toujours l'animal), ouvre et voit, puis coupe, enlève, alors elle n'a pas recours à ces moyens précieux de diagnostic médical. Le médecin exercé délimite à merveille, sans faire souffrir son patient, presque tous les organes internes, et il ne recourt pas aux animaux non comparables. Que de procédés délicats où le sens clinique s'affine ; et les nouveaux moyens employés pour tous les organes de l'abdomen par Sigaud, de Lyon, et révélés à Paris par Mac-Auliffe, Chaillou, Legendre, sont autrement précis, indolores, inoffensifs que cette vision après coup, le ventre ouvert !

" Le cadavre ne saigne pas," mais si l'on ouvre les vaisseaux,

ceux-ci transsudent ; et, si on les pince, on arrête l'écoulement de cette sérosité et on a appris à pincer le vaisseau. L'opérateur a aussi commencé par être un aide de plus en plus accompli ; car, même si l'on admet l'opération animale, passera-t-on brusquement de celle-ci à l'opération humaine ? Que non pas ? L'enseignement fait et veut qu'on aide d'abord. On aura donc ainsi pincé des vaisseaux, fait des ligatures, et il est plus rationnel de passer de l'homme mort à l'homme vivant. En aidant, on s'aguerrit à la vue du sang, on le reçoit sans sourciller ; et, si l'on a quelque émotion en songeant que c'est un de ses semblables, on n'en apporte que plus de soins à être l'aide consciencieux et éclairé de qui dépend la vie du prochain, on prend conscience de suite de ses responsabilités et de son devoir.

“ Les tissus du cadavre sont friables, ” mais souvent aussi ceux de vivant, puisque c'est parce qu'il est malade qu'on l'opère, et il présente bien des tissus anormaux qui, dans l'espèce, sont seuls intéressants. Le catgut, pour serrer les vaisseaux, aura souvent été placé par le chirurgien en tant qu'aide. Et j'ajouterai, s'il est plus difficile à appliquer sur le cadavre que sur le vivant, quand on le saura appliquer sur le cadavre, on serrera bien mieux encore ce catgut sur le vif.

“ Les rapports des organes sont souvent changés sur le cadavre, ” mais pour le chirurgien qui connaît bien son anatomie topographique sur le cadavre, existe-t-il tant de distance entre la position sur celui-ci et sur l'homme vivant ? Et puis, les rayons X, qui ont permis à tant de médecins et de chirurgiens de *voir* réellement les organes sur le vif, ne viennent-ils pas avantageusement aider les opérations sur le cadavre ? Et contrairement à cette affirmation, que la chirurgie a rectifié de son seul fait opératoire maintes données anatomiques fausses, je dirai que c'est surtout pour l'estomac, cavité virtuelle à l'état sain et à jeun, que les rayons X ont montré véritablement ce qu'il était, et l'ont montré aux chirurgiens qui y ont recouru.

“ Les couleurs également ne sont pas les mêmes. ” L'aide chirurgien les verra et appréciera sur le vif. A part de grands mammifères, et ils sont chers, non à la portée du budget de nos laboratoires les organes seront souvent très petits et inutiles à l'enseignement. D'admirables planches coloriées des organes humains extraits du cadavre et arrangés d'après nature, les admirables dessins de Farabœuf—de l'ancien professeur d'anatomie de la Faculté de Paris, Farabœuf, chirurgien honoraire, n'opérant que sur le cadavre, et l'auteur du *Manuel opératoire* si clair quoique uniquement basé sur la dissection cadavérique, je le répète—donneront, peuvent donner un enseignement merveilleux.

“ Chez l'animal vivant, l'opération nécessite les mêmes précautions que chez l'homme. ” Mais j'ai toujours vu les aides se laver, se savonner à fond, disposer les champs, enfin apprendre à s'aseptiser convenablement pour ne pas infecter l'opéré. Au con-

traire, il m'apparaît que d'essayer sur l'animal, considéré comme quantité négligeable, diminue le respect de la vie, qu'elle soit humaine ou non. Si l'on a négligé une précaution, bah ! ce n'est qu'une bête qui meurt des suites opératoires, et alors un moment de négligence est bien permis.

Bête qui meurt, bête qui souffre, vaines puérilités dira-t-on, mais même pour réussir une opération, ne faut-il pas, *ensuite*, le repos de l'opéré et comment expliquerez-vous à une bête la nécessité de l'immobilité ? Elle souffre, donc elle s'agitiera, même liée, ligotée, ligaturée, et alors l'opération n'aura pas de succès. Je crois même qu'il naître ainsi de prétendues impossibilités opératoires et que c'est retarder l'évolution de la chirurgie que de conclure d'un échec sur l'animal à échec sur l'homme.

Une transfusion sanguine n'est d'ailleurs possible que d'homme à homme, entre êtres à globules identiques, ce fait est connu depuis Le Goff, qui mourut de son dévouement à la science ; et, quand on allègue comme nécessité de la vivisection animale, ce fait récent d'une transfusion réussie de sang entre le père, chirurgien d'un institut de milliardaire américain et son enfant, on ne peut que sourire de la faiblesse de l'argumentation.

Tous, nous croyons et ne croyons qu'à ce que nous faisons habituellement. C'est la déformation de mentalité, fatale, nécessaire, qui donne la foi, mais qui doit éprouver autour d'elle une certaine réaction qui l'équilibre ! Le chirurgien croit qu'il doit toujours couper, sur le mort, sur le vif, sur l'animal, sur l'homme ; l'électricien, que je suis, croit qu'il guérira toujours par les merveilleux agents physiques et souvent il a raison ; l'aliéniste voit l'humanité folle, et le juge d'instruction, criminelle. C'est la spécialisation utile certes qui fait qu'on excelle en son art, mais qui produit ces erreurs signalées : la négation des chemins de fer par Thiers, du phonographe, lors de sa présentation à l'Institut par Bouillaud qui prit du Moncel à la gorge comme un vulgaire ventriloque.

De là, l'immobilisation en des méthodes surannées, ayant donné tout ce qu'elles pouvaient donner, jusqu'à ce que la lumière vienne du dehors, du côté des opposants. . . .

La chirurgie, pas plus que la physiologie du reste, ne sera tuée par la suppression de l'opération sur l'animal vivant, pas plus que ne le fut la justice quand, en 1789, on supprima la torture physique. Au contraire, la justice devant être mieux informée, n'ayant plus l'aveu forcé du criminel (?) recourut à d'autres moyens, et, devant la nécessité, se créèrent la psychiatrie, la criminologie, les expertises, la médecine-légale, la toxicologie, l'anthropométrie, la science des empreintes de mains, de pieds, de doigts. . . .

" On doit conserver plus que couper en chirurgie." La tendance n'est pas absolument nouvelle et j'ai vu Péan opérer un humérus tuberculeux, en extraire la tête, la remplacer par une tête artificielle en ébonite avec agrafes de platine, laisser du périoste et les muscles,

et la tête humérale se régénéra ; on enleva le corps étranger, on vit aux rayons X la régénération s'accroître, devenir totale. Je ne vois pas bien la portée d'une expérience analogue faite sur l'animal, sur un animal sain où l'on pourrait par suite être sûr *a priori* du succès et alors à quoi bon la faire et quelle conclusion à tirer pour l'homme.

On nous parle beaucoup en ce moment des succès du Français Carrel de New-York, et de la future armoire aux membres de rechange. Mais ces expériences ne pourraient-elles être faites directement sur l'homme, à New-York s'entend, et je précise. C'est qu'à New-York on peut autopsier l'homme aussitôt sa mort, et non attendre, comme en France, 24 heures. Or, la mort de tous les organes n'est pas immédiate, par suite on pourrait utiliser ces organes sur des condamnés à mort, condamnés à mort pénalement ou médicalement, surtout sur ces malheureux martyrs d'affections douloureuses et qui recourraient volontiers à tous les procédés qui les pourraient sauver. Nous ne mourons pas tout entier au même moment, et je vois là des organes à prendre, conserver, utiliser, et tant qu'on n'aura pas réalisé ces faits humains de greffe réussie, les plus belles expériences sur les animaux ne serviront de rien ; et je répète encore, à quoi bon les faire ? n'est-il pas évident du reste qu'on ne fera, que sur la demande expresse du malade, ces opérations, ces implantations analogues à celles de dents humaines déjà faites et réussies. Nous avons en France un procédé irrécusable de constater immédiatement la mort ; il est du Docteur S. Icard, de Marseille, c'est l'injection à la fluorescéine qui ne colore que les tissus vivants. On pourrait donc aussi changer la loi et permettre ces greffes par les cadavres frais, voire ces opérations dans des conditions presque analogues à celles sur le vivant—ce qui satisferait sans doute les chirurgiens—les opérations seraient ainsi faites dans les conditions les plus conformes à la vérité scientifique.

On pourrait encore sur des membres amputés par accidents et frais, faire des expériences, et l'idée n'est pas nouvelle, puisque dès 1793, notre grand Larrey l'essaya avec l'électricité galvanique alors si jeune.

“ L'enseignement réussit, nous dit-on, quand on opère sur les animaux ” ; mais parce que les élèves, qui ont le respect du Maître, ont été élevés dans l'idée de la nécessité de la vivisection. Que d'idées fausses réussissent de même, et arguer du succès pour justifier sa propre cause me paraît un peu abusif. La chirurgie urinaire s'apprend sur le cadavre d'abord, et en aidant ensuite un maître expérimenté et humain opérant sur l'homme ; cela nécessite plus de patience et d'habileté que sur l'animal, mais je n'y vois qu'avantages. Et le professeur Guyon, cité, ne me paraît pas avoir formé autrement cette pléiade d'élèves qui lui font tant d'honneur ; changer, innover, est-ce progresser, pas toujours, et en l'espèce, ce me paraît un recul et un danger.

J'ai parlé des *erreurs* des partisans acharnés de la vivisection en chirurgie. Parlerai-je des *abus*, des nombreuses bêtes torturées sans l'anesthésie, torturées par d'ignorants étudiants dès le début de leurs études, sans but ni méthode? Parlerai-je des malheureuses bêtes servant dix, quinze, vingt fois ou plus à d'identiques opérations sans cesse renouvelées? Songe-t-on aux affres de ces bêtes aux *facultés mentales* (j'ai écrit un livre sur ce thème en 1890) semblables aux nôtres, mais moindres, à leur terreur, quand elles se voient apportées sur la table d'opération et *savent* ce qu'elles souffriront après, sinon pendant! Tout cela, en vain le plus souvent, disons-nous et sans intérêt pour la science, ni pour l'humanité. La médecine est l'art d'abolir la torture, sinon la mort, non de les créer, et, quand nous disons médecine, nous entendons dire médecine et chirurgie. Tout cela mérite examen et révision.

A l'heure actuelle, seul, le savant—et encore ici, est-ce médecin qu'il faut dire, c'est à dire artiste du bistouri ou du plus difficile diagnostic médical—s'enfermerait en sa tour d'ivoire, sans contrôle et sans sanction. Ses dogmes, cependant si muables et pour cause, feraient loi éternelle : rien que cette conclusion me paraît fausse au premier chef, et je crois que n'y peuvent non plus souscrire les vrais savants, si modestes en général dans leur affirmation que demain contredira, doit même forcément contredire, pour que le progrès marche, marche sans cesse !

BOGUS CANCER RESEARCH ON THE LIVING ANIMAL.

HERBERT SNOW, M.D.

International Medical Anti-Vivisection Association.

Of a total of 73,374 experiments on the living animal recorded in the British Isles during the year 1907, no fewer than 44,789 took place in supposed reference to cancer. The bulk of these were credited to the most wealthy and most influentially patronised of all bodies purporting to be engaged in scientific investigation, the Imperial Cancer Research Fund, which therefore ranks as the protagonist of English vivisection. They were performed almost entirely upon mice, and with a tumour, known as "Jensen's tumour," asserted to be cancer. At the beginning of 1908 more than 100,000 mice had thus been inoculated, and the numbers have probably doubled since then.

During about ten years of existence the Imperial Cancer Research Fund has not elicited a solitary novel fact respecting cancer; neither has it cast a single ray of light upon any mysterious point of cancer-causation or pathology. It is important therefore for the public to ascertain whether any practical results whatever, good or bad, are to be anticipated in the future from these mouse-inoculations, particularly in view of the rapid increase in cancer mortality throughout the civilised world. In England and Wales that mortality has increased from 8,117 in 1864 to 29,682 in 1906. In 1864 the ratio of cancer-deaths to each million of living persons was only 385. By 1884 it had risen to 565; by 1894 to 713; by 1904 to 877 per million. This shows the steadily progressive increase. There are no fluctuations, such as occur in all epidemics, and with which we are so familiar, as propping up the fallacious diphtheria-antitoxin statistics.

JENSEN'S TUMOUR

The two points in Jensen's tumour of mice which have conferred on it this pre-eminence in English vivisection are (a) That it bears under the microscope a superficial resemblance to human cancer; (b) That it can be inoculated from mouse to mouse throughout several generations.

On the first point I have to point out that a purely microscopic diagnosis of human cancer is in the highest degree fallacious and unreliable.* It is never safe to give a verdict of cancer solely upon

* NOTE.—Two prominent and universal technical errors which are apt to vitiate microscopic reports on assorted human cancer must be here pointed out. (a) The modern microscopist always reports, only from his inspection of a prepared thin section. That never shows the real character of the individual cells—the essential point; and exhibits the tissues distorted by the preparation process. In addition to the microscopic section, the separate cells, as far as possible in their normal state, should be examined as well. (b) Around the infiltration of a true cancer there is always a very marked infiltration of leucocytes, as around a foreign body. Microscopists are not, I think, taught to look for this. Hence many errors from the similarity of natural tissues, especially in the uterus, to cancer.

microscopic indications; partly because some natural conditions of the tissues very closely mimic the phenomena of cancer; partly because the microscopic examiner in England has never been specially educated in cancer-pathology, and too commonly decides upon erroneous data. The microscope should only be used to corroborate, never to prove. Its value to disprove, even in the hands of the most famous pathologist of modern times (Virchow), is notorious in the case of the unfortunate Emperor Frederick. Secondly, it is to be noted that, granting Jensen's tumour to be a cancer, no one has yet decided to which variety (of the fourteen primary, twenty or more secondary forms, of cancer) it belongs. The discoverer believed it to be "an epithelioma, or an adeno-carcinoma"—the two kinds are widely distinct. Drs. Bashford, Murray, and Cramer (I.C.R. Fund Reports No. II., part 2, page 16) say:—"We believe it is in all probability a carcinoma of glandular origin." (Mine the italics.—H. S.)

Thirdly, several competent pathologists who have microscopically examined the growth have pronounced the opinion that it is not cancer at all. In this country may be mentioned Dr. Lazarus Barlow, of the Middlesex Hospital, and Mr. Roger Williams, Registrar there for eight years. Elsewhere Professor von Hausemann "has expressed the opinion that it was not in any case a true cancer" (*loc. cit.*).

Fourthly, the fact has to be borne in mind that many similar tumours in the lower animals have been mistaken by pathologists for cancer, and after the lapse of years have been found to be of parasitic origin. The Ray Fungus (*Actinomyces*) of cattle is the most typical example. An "Infective Granuloma" of the dog, a tumour of this character, which passed for ten years as a cancer, and finally proved to be nothing of the kind, is described at length in the very report above cited.

In the second of these points, the ready transference by inoculation from mouse to mouse, anyone practically conversant with cancer sees at once a most material distinction from human cancer. That cannot be inoculated from one individual to another.

Von Bergmann and Hahn, if I am not mistaken, repeatedly experimented in this direction. The closest personal contact does not convey it. There is no transmission of cancer from wife to husband, or *vice versa*. Cancer can only be inoculated from one part to another in a sufferer who already has it, as the renowned vivisectors aforesaid successfully proved on a woman in hospital.

It is highly significant in this connection that Professor Sims Woodhead, one of the foremost living English pathologists, whose name has largely been used to prove the *bona fides* of this Imperial Research, because some three or four years since he accepted the mouse-tumour as a genuine cancer, was recently examined at length

before the Royal Vivisection Commission, and was not asked a single question on the matter.

BOGUS CANCER INOCULATIONS.

Two things conclusively prove that this Jensen's tumour of mice is not analogous to the cancer of man—is a totally different malady.

(a) A mouse bearing one of these growths, far exceeding its own weight, can run about apparently in good health.

(b) Jensen's tumour may spontaneously disappear. No human cancer has ever been known to do this.

The rarity of metastatic deposits has also been pointed out as marking conspicuous dissimilarity from human carcinoma.

Whatever the real nature of these inoculable mice-tumours—the reports of the I.C.R. Fund allude to other kinds than Jensen's—no medically educated person can reasonably doubt that none of them are cancer, that they do not even bear analogy to that disease. Hence it is idle to pretend that, however the inoculations may have failed to advance knowledge of cancer in the past—and that failure is sufficiently obvious—valid results may still be anticipated in the future.

THE DEGRADATION TO CHARLATANRY OF MEDICAL SCIENCE AND MEDICAL RESEARCH.

Not only is genuine progress in cancer precluded by the concentration of attention on these purely bogus investigations, but, as in every other department tainted by the vivisection system, every axiom of science is set at nought, and utterly absurd propositions are argued from as proved facts. The phenomena seen in the course of the mouse manipulations are applied in the most ridiculous and utterly unwarranted manner to mankind.

Thus the then President of our Royal College of Surgeons (Mr. Henry Morris) was inspired to inform the Royal Commission that the spontaneous disappearance of Jensen's tumour in the mouse had proved the possibility of spontaneous cancer disappearance in man. The same preposterous statement has since been gravely advanced by the Director of the Imperial Cancer Research Fund, whose leaflet is reprinted by the Research Defence Society under the utterly misleading title "*Advance in Knowledge of Cancer.*" It can safely be recommended to any medical practitioner interested in the advancement of our cause, for it most admirably serves to show how there has been *no advance in our knowledge of cancer since vivisection methods were introduced into cancer investigation.* It indicates how fruitlessly these investigators are wasting their time and the money supplied them by philanthropic millionaires. Now, to disguise this, they claim to have been engaged in proving points thoroughly well established for generations.

Thus they tell us they have proved there is no contagious element about cancer. No educated medical practitioner ever supposed there was. They profess to have demonstrated the origin of cancer *de novo* in each individual and its primary origin as a purely local malady. Both those points were amply proved years ago, and assuredly needed no lower-animal inoculations to establish them anew.

Under the title above, and as showing progress through vivisection in our knowledge of cancer, specimens and preparations were actually exhibited by the Director of the I.C.R. Fund at the conversazione of our Royal Society on May 12 last! Yet no attempt has ever been made to remove the grave doubts of the identity of these mouse-tumours with human cancer, which were apparent when the inoculations began. These have been simply passed over. No genuine scientist could thus act.

But the most flagrant example of the intellectual and scientific degradation everywhere wrought in our profession by the vivisection vogue has lately been afforded by our great London medical school, St. Mary's Hospital, in the matter of a notoriously worthless cancer remedy. You will remember that about ten years ago Dr. Doyen, of Paris, professed that he had discovered in a microbe (*micrococcus neoformans*) the cause of cancer. On the strength of that "discovery" he experimented on the lower animals, and produced a serum "to cure cancer." On the validity of the theory, of course, the genuine character of the serum as a *bonâ fide* remedy for cancer mainly turned. The "discovery," however, was universally discredited by pathologists throughout the world, and promptly fell to the ground. Yet the serum, we find, remains. Although even the inventor does not, I think, now claim to cure cancer with it, the "neoformans serum" is extensively manufactured by the Therapeutic Investigation Department of our St. Mary's Hospital. A firm of wholesale druggists widely advertise that they are the sole agents for this precious panacea, which, on the authority of that hospital and of Sir Almroth Wright, F.R.S., Director of the said department, they highly recommend to relieve the sufferings of cancer patients!

CONCLUSIONS.

I respectfully invite the assent of the section to the following conclusions, all of which could be demonstrated in detail did time permit, with perhaps the exception of the first sentence. That I can give only as the result of my reading—not from practical experience:—

I. The lower animals, whether domesticated or wild, are not liable to cancer. The former occasionally show one or two out of the fourteen primary varietics of human cancer. Most of the growths in animals termed cancerous are parasitic or inflammatory.

They are not in any way analogous to the cancer of man. So far as we know the latter cannot be reproduced in the lower animals by inoculation. (The alleged success of Hanau on rats assuredly requires corroboration).

II. Microscopic evidence cannot be relied on under any circumstances as proof that a growth in a sub-human animal is cancerous. Only rarely can it *per se* establish this in man.

III. The mouse-inoculations with Jensen's tumour are wholly fallacious. Their results can have no bearing on human cancer.

IV. No progress, whether practical or of abstract scientific value, *can* take place in cancer through experiments on the lower animals. It can only be acquired by the accurate observation of the phenomena of human cancer in the living and in the dead.

V. No lessening of cancer mortality can be expected until the incoming members of the medical profession are better educated to treat it. At present there is no adequate provision anywhere for the elaborate technical instruction which the gravity of the subject demands. That is a plank—and surely one far from the least important—in the radical reform of medical educational methods, which must needs follow the success of our efforts to abolish vivisection.

VIVISECTION USELESS IN OPHTHALMOLOGY.

By Dr. G. R. LAURENT.

A great number of eminent medical men are unanimous in asserting that vivisection is useless to science, and never brought any true improvement to medicine. In France the renowned surgeon Nélaton proclaimed that vivisection was dangerous and erroneous in the following sentence: "All systems based upon experimental physiology are wrong." In England the illustrious Professor Lawson Tait also proclaimed that vivisection was useless, and even noxious, to medicine. The opinion of those eminent learned men has been heard, and the medical men who oppose the practice of vivisection are numerous. For if, in the name of morality, cruelty to animals must be condemned and stigmatised, there are many equally conclusive reasons for its rejection in the name of science.

If vivisection be a crime from the moral point of view, it may be considered as mere heresy from the scientific point of view; first, because even vivisectors concede that we cannot draw conclusions from the animal to man; and, secondly, because a vivisection experiment which requires the maiming and racking of the animal can in no way reproduce the pathologic lesion produced in man by a disease which is brought about without maiming and racking.

Whatever branch of medical science is studied, one is bound to acknowledge how impotent and barren is vivisection. In ophthalmology, as in others, it has spread but error and contradiction. Many are the examples to be quoted. Everybody knows that the rabbit can, without injury, eat belladonna, which is a deadly poison to man, and that it can take huge doses of atropine, which must be used so cautiously on man.

When vivisection leads to some results they are so inconsistent that nothing can be inferred from them. Magendie, when studying the physiology of the cornea, pointed out that if the fifth cranial nerves were destroyed in the skull the eyes protruded and the cornea grew dim; then after a few days it grew dimmer still, and the eyes became inflamed. The stains on the cornea turned into an ulcer, which penetrated it, and later on caused the loss of the eyes. C. Bernard and Schiff, making the very same experiments on animals of the same kind, *obtained an absolutely different result*—that is, proved that the destruction of the fifth nerves causes no such lesion of the cornea. One may judge how valuable "scientific" methods are which, according to the experimentalists themselves, bring such contradictory "proofs."

To come to another set of ideas. Everybody remembers the advertisement lately made in the medical world about Dr. Carrel's

notorious experiments in New York—grafting tissues and organs in animals. All the dupes at once accepted them as miracles, and already fancied arms, legs, eyes, and even heads duly preserved and at the proper time fitted by the surgeons upon an amputated man. But sensible men will laugh at all such surgical acrobatic laboratory performances, which are practically useless.

The lately related case of grafting a rabbit's eye on a patient who had one of his eyes enucleated, and whose sight the operator declared to be as good as before, was mere bluff also, for an organ cut off from the organism that used to feed it can no longer partake of the biological exchanges that characterise life. In the above experiment the rabbit's eye would waste away and turn into a mere stump, of no more use than an artificial eye. We believe, therefore, that such facts will never make vivisection experiments more creditable. Odious in themselves, they also become grossly ridiculous.

The uselessness and barren nature of vivisection cannot be shown more vividly than by its complete failure to arrive at a correct judgment with regard to the various theories that have been put forward as to the causes of glaucoma. The vivisectors first upheld Donder's hypersecretion theory. Hippel and Grünhagen, when exciting the fifth cranial nerve in animals, in which curare had been injected, and which were submitted to artificial breathing, so as to avoid the contraction of the extrinsic muscles of the eyes, found that the eyeballs grew as hard as ivory balls. This led them to assert that glaucoma was caused by an excessive secretion produced by a neurose of the ciliary nerves. But when subsequently the filtering passages of the ocular liquids were discovered by Knies, Ulrich, and Schwabbe, the opposite theory was brought forward, which asserts that glaucoma is caused by some obstacle to the filtration of the liquids. As for the third theory, the so-called sympathetic theory, it asserts that glaucoma is the consequence of vaso dilatator fibres being excited while passing through the superior cervical ganglion. Now, if the excitation of the rabbit's superior cervical ganglions produces mydriasis in its eyes, their ablation produces myosis; but the latter is transitory, and no more noticeable a few weeks after. Therefore the cutting off of the sympathetic nerve, which has been put forward in ocular surgery as a curative treatment of glaucoma, is quite useless.

Thus vivisection has been unable to make the causes of glaucoma clear; as it has been unable to discover that of diabetes; as it has been unable to solve the problem of fever; as it has been unable to give the least notion of the functions of the brain in man.

In no case, on no point, does vivisection bring forth decisive answers, its results being tossed about from error to incoherence, and from incoherence to contradiction.

The vivisectors, who pretend to do a work of science, do nothing, in fact, but a blind, stupid tormentor's work, and their practice is doubly criminal, for it is at once an outrage to the most sacred rights of morals and a defiance to logic and common sense, and consequently to the sound doctrines which ought to preside over the study of science.

Therefore, noble-hearted and learned men, moralists and doctors, members of the clergy, and members of Parliaments, we must all join together to fight against it, until we obtain the entire suppression of what is a disgrace to science and mankind.

DISEASE AND VIVISECTIONAL RESEARCH.

By ROBERT H. PERKS, M.D., F.R.C.S.

THE ORDER OF THE CROSS.

In this paper I propose to deal with an argument against vivisection which I feel is but too seldom touched upon, though to my mind it is conclusive. And whilst believing with the late Lord Coleridge, what seems to me a self-evident proposition, viz., "that there is no necessary cruelty more than necessary sin," I shall endeavour to refute from a standpoint other than was his the assertion which is so persistently made by vivisectors and their supporters: that experiments upon living animals are absolutely *necessary* if we would gain knowledge for the successful treatment of disease, and which supposed necessity some of them profess to regard as a sad, but, alas! incontrovertible fact.

Now granting for a moment that such could be the case, should we not expect that such a method of research, entailing, as it must by its very nature, for numbers of the most highly organised and acutely sensitive Order of Animals, sufferings often most severe and most prolonged ere death releases the sufferers, would be undertaken by men, especially those professing humane and altruistic motives, *only* as a dreaded and dreadful *last* resource, when all other means and methods of combating and alleviating disease had failed?

But we find the very opposite of this to be the fact; for neglecting almost entirely the true, and I might even say the obvious and self-evident, course, viz., obedience to the true Laws of Life for the relief and, what is of infinitely more importance, the prevention of disease, and one, too, involving no bloodshed and suffering for the innocent, and one which, though it has been seldom followed, has always shown the most striking and beneficial results, the vivisectors, adopting the ethics of the immoral maxim that "the end justifies the means," have preferred to seek euthanasia through the infliction of pain, health through the inoculation of disease, and life through the death of their helpless sub-human brethren.

It is manifest that to be successful in the treatment of diseases it is necessary above all that we should recognise and deal directly with the primary causes of which they are the effects. Now we find that the great majority of diseases from which mankind suffers may be arranged in the following groups:—

(a) Those due to violation or neglect of hygiene, public or personal, including such as are caused by overcrowding, dangerous trades, food adulteration, etc.

(b) Those due to dietetic errors, viz., overfeeding and gluttony, the excessive use of flesh foods, alcohol, narcotics, etc.

(c) Those due to the premature exhaustion of vital force or nervous energy, the result of the haste to be rich, and the too strenuous struggle for purely egoistic ends which characterises our modern civilisation, aided by the depleting effects of the passions—hate, envy, greed, sensuality, etc.—which find full play therein; or to the conditions of hopeless struggle, worry, and fear, which together with grinding poverty and semi-starvation are the lot of the many, and which are very largely due to the action of our ruthless competitive commercial system, accentuated by the injustice of many of our social laws.

In the light afforded by this classification we see disease clearly as the result of mistaken action (in that he hopes thereby to attain greater happiness) or wrong doing on the part of man, and consequently that they are the result of the violation of Law—physical, ethical, or spiritual. In other words, it is plain that in the last analysis we find that it is to the neglect or violation of the Divine Law of Love that the diseases from the causes given are due; that selfishness and self-seeking, manifested either positively as in the pursuit of pure self-gratification and the spoliation and oppression of the neighbour, or negatively in an indifference to or total neglect of his needs, is the evil and prolific soil from which they spring. And we may note that this conclusion is in complete harmony with the advice given by The Christ to one whom He had healed—"to go and sin no more, lest a worse thing happen" to him, therein clearly implying that disease was the result of the violation of Divine Law, and could only be escaped by the following of the Good Life.

And that this is no occult or esoteric law hidden from the mass of mankind is manifest from the fact that with reference to the causes of disease tabulated above, even the comparatively unintelligent will freely admit that if only (if, "ah! there's the rub") man were to repent him in the true sense of the word, ceasing to do evil and striving to do well in these respects, earnestly setting about amending his ways as regards himself and his fellows individually and collectively on all planes of his being, that by far the greater number of those ills which afflict him would speedily disappear as these causes ceased to be operative, and be unknown in the course of a generation or two as the hereditary taint became finally eliminated; and that the consequent enhancement of his vigour and restoration of stamina would most probably render him immune to the remainder, thus demonstrating a life of purity and altruistic works to be the real panacea for disease. And here we may remark that by such a measure of reform not only would disease be swept away, but even evil itself in all its forms and results, and a veritable restoration of the Golden Age would be effected.

Until we have put this method fairly to the test I maintain that no one has the least right to assert that vivisectional methods are in the *least degree necessary* in the fight with disease. Rather, on

the contrary, seeing that vivisection, with its endeavour to obtain possible good for oneself no matter at what cost to others, is pure and undisguised selfishness in one of its worst forms, we should expect that, so far from helping to destroy disease, its teachings would at the best be quite useless for that end, and would rather tend to the darkening and confusion of knowledge on the subject; and that that is really the case we have ample evidence.

The reason why the method we have referred to—the only radical, rational, and wholly successful one, in that it strikes at the very root and origin of disease—is almost neglected (except in very limited and special directions), and why we find the path of vivisection lauded as the only hopeful one, is, that the love of self still unhappily dominates the mass of mankind, and that such reform as that spoken of above would involve *self-sacrifice*. And rather than face this alternative he prefers to retain his luxuries, vices, and follies, and to follow what is to him the infinitely more easy and agreeable course advocated by the vivisectors, to attempt to wring from the involuntary sufferings of *others* the knowledge that he hopes may save him from the disease and death which are the inevitable results of his own transgressions. Truly this is a veritable and literal appeal to Beelzebub to cast out himself and his works; for, in the words of the late Dr. Anna Kingsford, “it is black or evil magic which in order to cure a patient first transfers his complaint to an innocent victim. Whilst the true magic is that of the Pure Life, which heals without blood and gives health without disease.” It is this which indeed we truly need, and it is the condition of disregard for that life which is so marked a characteristic of this ultra-materialistic age that constitutes the real difficulty to the establishment of the reform we are striving for, and the final victory of our cause. This being so, let us never forget that our propaganda can only find an abiding foundation in the spiritual realm. It is all important for us anti-vivisectors to remember that whilst using strenuous efforts in exposing the theories of this science “falsely so called,” and in condemning its methods, and whilst earnestly appealing to the humane sentiments and better nature of our fellows, endeavouring to show them that there are means no end can justify, our supreme effort should be directed to the awakening of their spiritual perception, so that they may be led to see the real beauty and power of the Pure Life, and, realising this, that they may be enabled thereby to fully understand the false principle upon which vivisection rests, the true diabolism of its practice, and that it is necessarily the very antithesis and, indeed, negation of all that is of the divine. For the day that sees such an awakening when men so aspire as to realise these things will assuredly see vivisection and all its kindred evils and effects overthrown and made to vanish into the darkness of the past.

VIVISECTION THE OPPROBRIUM OF MEDICINE.

By EDWARD BERDOE, L.R.C.P. (Edin.) M.R.C.S. (Eng.).

In the address I have the privilege to deliver before this important gathering I wish it to be understood that by "medicine" I mean the science in its higher aspect as an integral part of the science of living. From this point of view it embraces social reform and moral improvement.

In the lower conception medicine is defined as a branch of science which relates to the prevention, cure, or alleviation of the diseases of the human body.

By the phrase "the opprobrium of medicine" I stigmatise the growing habit of treating the healing art in such a material way as to ignore the moral idea altogether in that conception, and to bind its practitioners to laws formulated in the laboratory as the result of experimental methods carried out upon living animals, in many cases accompanied by extreme cruelty. Holding, as I do, that the moral side of the question of vivisection is the paramount reason for our crusade, I cannot refrain from criticism of the unscientific character of most of the experiments performed which are supposed to bear upon the advancement of the healing art. Dr. Ludimar Hermann, Professor of Physiology in Zurich University, said that "the advancement of our knowledge, and not utility to medicine, is the true and straightforward object of all vivisection. No true investigator in his researches thinks of the practical utilisation. Science can afford to despise this justification with which vivisection has been defended in England."

After thirty years' unremitting study of the question in conjunction with my daily work as a busy medical man, I am confirmed in the belief I entertained when I first joined our movement, that the torture of animals has had very little if anything to do with the advancement of medicine as a practical science. Knowledge of a kind may have been obtained, but the claims made for it in this connection are grossly exaggerated, and in many cases cannot be substantiated. But the pretence must be kept up that vivisection is necessary for the advancement of medicine, or the English people would not tolerate its existence in their midst.

A French lady, writing about England and the English, says that "our patroness of correction is Dame Hypocrisy," and adds: "By all means let us agree that the English are an hypocritical people. So much the better for them! Hypocrisy is, if not a virtue, the next best thing to it." As La Roche says: "Hypocrisy is the homage which vice renders to virtue." The British vivisector

pays his fealty "with low subjection," and endeavours to make us believe he is "on the side of the angels."

Opponents of vivisection in this country are accused by the vivisectors of taking their examples of cruelties from the works of foreign experimenters. They protest that in England cruelties such as those boasted of by Mantegazza, Schiff, and Claude Bernard would be impossible, but if physiology, pharmacology, and pathology are studied experimentally here, I do not believe that there can be any important distinctions between English and Continental methods in the laboratories any more than obtain in researches in chemistry. But in England we do not publish such details as frequently appear in German and other records of laboratory work. Public opinion on this matter is sufficiently strong to make the vivisector "assume a virtue if he has it not." Happily, as this Congress proves, public opinion on the question of scientific cruelty is well aroused in France, Germany, Scandinavia, and America by the efforts of various societies established to let the light into the dark places of science.

Let us see what is admitted by German vivisectors. In the well-known "Text-Book of Physiology," by Professor Tigerstedt, referring to the question of vivisection, the author says:—

1. That, as a rule, the animals are anæsthetised or stupefied.
2. That, if necessary, unanæsthetised animals are vivisected.
3. That for many purposes the animal must be observed for a long time.
4. That it is many times of advantage to use curare to restrain the movements of the animal, and then it is necessary to resort to artificial respiration to keep the animal alive.

Now let me direct your attention to the Parliamentary Report on Experiments on Living Animals, presented to the House of Commons in June, 1909. The inspector says:—"The operations are required to be performed antiseptically so that the healing of the wounds shall, as far as possible, take place without pain." "After the healing of the wounds the animals are not necessarily, or even generally, in pain." The "experiments performed under certificate A, without anæsthetics, 'are only such as are attended by no considerable, if appreciable, pain.' We are told that 'it must not be assumed that the animal is in pain during the whole of this time.' 'In the event of pain ensuing as the result of an inoculation, a condition attached to the licence requires that the animal shall be killed under anæsthetics as soon as the main result of the experiment has been attained.' "

We see that painful experiments are admitted as incidents of the laboratories, though not quite so candidly as by Prof. Tigerstedt. Reflect, too, for a moment on what long-drawn agony may be involved under the phrase "shall be killed under anæsthetics as soon as the main result of the experiment has been attained." "As soon as" may mean days, weeks, or months. Professor Star-

ling, in his evidence before the Royal Commission on Vivisection, said:—"Though I have been engaged in the experimental pursuit of physiology for the last seventeen years, on no occasion have I ever seen pain inflicted in any experiment on a dog, or cat, or, I might add, a rabbit in a physiological laboratory in this country, and my testimony would be borne out by that of anyone engaged in experimental work in this country." (Q. 3,451.)

In a later portion of his evidence, Dr. Starling explained that he was a physiologist, and added:—"One can imagine that in a physiological laboratory a certain amount of suffering might be an essential part of the experiment, so that, although the animal was suffering, it would not be right to kill it." (Q. 4,019.) "I am anxious not to assert that under no circumstances may infliction of pain be justifiable." (Q. 4,020.) In curious contrast to his assertion that he has never seen pain inflicted in his experiments he said:—"In the vast majority of cases, all those under licence, there is absolutely no pain." (Q. 3,883.) Asked by Sir William Church:—"Are there any operations performed under circumstances in which the animal is necessarily and intentionally sensitive to some pain?" the Professor replied:—"No, never." (Q. 4,063.) There is no completely satisfactory test for pain. We cannot accurately estimate the degree of pain suffered at any time by man or animals. The tortured animal cannot tell us the story of its suffering, but as a medical man I am justified in holding for practical purposes that what causes pain to my patients who *can* speak would cause pain to animals which cannot. Animals feel pain just as we do. Professor Cadiot, of the Alfort Veterinary School, in his book, entitled "Studies in Clinical Veterinary Medicine and Surgery," gives abundant proof of this. Darwin, in his work on "The Expression of the Emotions in Men and Animals," says that "cattle and horses suffer great pain in silence"; and Professor Richet, of Paris, refers to "the trembling of a dog before an operation of which the innocent and useful victim has a presentiment. (*Westminster Gazette*, February 25, 1905.)

Professor Pembrey, M.D., Lecturer on Physiology at Guy's Hospital, examined before the Royal Commission, said:—"I think that painful experiments are necessary. I mean painful experiments as against experiments under anæsthetics." (Q.Q. 14,067-8.)

Yes, physiologists do consider the infliction of torture on animals a necessary part of their business under certain circumstances. In that well-known "Handbook for the Physiological Laboratory" by Professor Klein, Professor Burdon-Sanderson, Sir Michael Foster, and Sir Lauder Brunton, there in a section on the functions of the spinal nerves, entitled "Recurrent Sensibility." We read (page 403):—"It can only be shown in the higher animals, the cat or dog being best adapted for the purpose." Directions are given for sawing or cutting through the bones of the spine and exposing the

roots of the nerves. We read :—" If the animal be strong and have thoroughly recovered from the chloroform and from the operation, irritation of the peripheral stump of the anterior root causes not only contractions in the muscles supplied by the nerve, but also movements in other parts of the body indicative of pain or of sensations." In a school-book entitled " Human Physiology," by William S. Furneaux, Special Science Teacher, London School Board, we find on page 188 (first edition) :—" It is necessary to perform experiments on living animals " to ascertain the functions of the roots of the spinal nerves. " If the spinal canal of an animal be laid open, and the anterior roots of the spinal nerves supplying a certain limb be divided, the animal will lose all power of voluntary movement in the limb, which will hang in a flaccid condition, but the power of sensation in the limb will remain unimpaired." " If those ends of the posterior roots still in contact with the cord be irritated, the animal will exhibit signs of pain."

Before we can accept the vivisectors' assurance that no pain is inflicted on their victims, I may remind you that they have frequently declared that raising the temperature, freezing and starving animals to death are not calculated to cause pain. Professor Eric Erichsen, one of our inspectors of vivisection, told me on one occasion that he considered nothing painful in vivisection but the actual cutting operation.

But their answer to all our protests is anæsthetics. With these they quiet the British conscience if not their victims' nerves. An eminent surgeon said in one of our journals recently :—

" The vivisectionist of fiction, and of the benevolent lecture, tears live things apart with a Bacchic frenzy. In the laboratory the experimenter is a gentle dispenser of drugs of forgetfulness. The animal suffers no more than a human being stretched on the operating table; the dog on the dissecting-board suffers a great deal less than a fox or deer making sport for gentlemen and ladies on the hunting field."

But the public is not informed of the fact that the anæsthesia of the laboratories by no means always connotes the surgical anæsthesia which medical men employ for their human patients.

Professor Rutherford, in his " Lectures on Physiology," describing the experiments on the biliary secretion of the dog, says :—

" Chloroform was used during the preliminary operation in two cases, but the stimulation of the liver which it induced rendered the experiment worthless. On the other hand, we have abundantly proved that the doses of curare administered in the experiments have no influence on the biliary secretion, and do not interfere with the effects of hepatic stimulants. It is therefore an exceedingly valuable auxiliary in a research of this nature."

We do not operate upon our human patients with sham anæsthetics such as urethane, paraldehyde, chloral, and other hypnotics, nor do we use the " hellish curare " upon them.

The "dog or cat" and the rabbit are mentioned particularly by Professor Starling. These animals are used to a very considerable extent because the first and second are so near to man in digestive and in other respects to serve as victims for tests, they are mixed feeders, and are cheap; dogs are docile and obedient, highly sensitive, and generally useful in research work, say the vivisectors. Rabbits, like guinea-pigs and frogs, are used for inoculation experiments. An eminent surgeon attacking us in one of the Dublin papers says:—

"But there is little question of cruelty here, since the little animals either die quickly or live unconcerned; and in any case inoculation is not vivisection, and the maddest of sentimentalists would not say that men must die rather than a guinea-pig feel a trifle out of sorts."

This class of experiments very frequently results in the most acute and prolonged suffering of the victims. Acute inflammation of the bowels and heart, rheumatic fever, abscesses, several diseases of the eyes and ears are amongst the prolonged tortures constantly inflicted in the pathological laboratories by a prick of the inoculation needle. Yet these are described by the distinguished surgeon I quote as "feeling a trifle out of sorts." Yet the man who writes this apology for vivisection has the effrontery to say that:—

"The animals die peacefully—exactly as they would be put to death in the lethal chambers of the dog's 'homes' from which they come. The only difference is that, dying peacefully unconscious in the laboratories, they build up the science of medicine and surgery, helping unconsciously to do for human (and animal) health what the spring lamb does for human life."

I could give numerous instances from the published reports of distinguished pathologists in our universities and medical schools, wherein they record the sufferings of their inoculated victims, whose torments lasted for weeks and even months before death released them. Nor is it only in inoculation researches where the animals linger in this manner for long periods. There is a serious import in the words of the inspector's reports:—"The animal shall be killed under anæsthetics as soon as the main result of the experiment has been attained." In the "Journal of Physiology," vol. xxiii., No. 6, 1899, Dr. Rose Bradford gives the details of the results of his removal of large portions of the kidneys from forty-nine living dogs. The object of these experiments was to discover how the animals could sustain life, and for how long, with portions of their kidneys cut out from time to time. The effects of the anæsthetics having passed off, *the period of observation* began when anæsthetics could not, of course, be employed. One dog died from loss of blood on the sixth day, another on the fourth; one died thirty-six days after the operation. Great emaciation, thirst, weakness, vomiting, loss of appetite, diarrhœa, and ulceration are noted as preceding the deaths. The same experimenter reported in 1897 the results of

tying in dogs the tubes called the ureters which lead from the kidney to the bladder. The tubes being ligatured, it was impossible for the fluid from the kidney to find its way into the bladder, consequently the kidney was distended to the size of the fist after an interval of suffering lasting from ten to forty days. No anæsthetics could alleviate these sufferings, which continued for ten to forty days. So much for the ethical objections to vivisection.

Having proved its immoral character, it ought not to be necessary to prove its uselessness, but I am too convinced of its unscientific character to let this pass without a word of explanation. Dr. Albert Leffingwell put this to me very well in 1899. He said :—" If pain could be estimated in money no corporation ever existed which would be satisfied with such waste of capital in experiments so futile ; no mining company would permit a quarter-century of ' prospecting ' in such barren regions."

It is asserted that vivisectional investigations have revolutionised life in the tropics ; that " malaria and yellow fever, that used to claim human lives by the hundred, are conquered now, because the men in the laboratories have studied causes and cures by the inoculation of animals."

Now I do not deny that a certain amount of useful knowledge has accrued, and may yet accrue, from experiments upon living animals, but after studying the question in all its aspects for the past thirty years I can assert without fear of contradiction that such advantage to medical knowledge as we have received from this source has come to us from a class of experiments that has not involved torture, and which cannot properly be termed vivisection at all.

I can illustrate this by the history of the mosquito research in connection with malaria and yellow fever. So far as malaria is concerned, the only species of lower animals employed to any extent in the experiments were mosquitoes and sparrows. Surgeon-Major Ross experimented on these in India. When the mosquitoes were the intermediate hosts for the malarial germ, and were allowed to attack the sparrows they infected them. When the insects were allowed to feed on malarious patients and afterwards on healthy men who submitted voluntarily to the experiment, these persons contracted malaria. It was these bird experiments by which Ross claims to have settled the question by discovering the life history of the organisms of malaria. The remedy for the disease is, as before these discoveries, quinine, and no experiments on animals were the means of introducing into medical practice that valuable specific. If mosquitoes spread malaria the only thing to be done is to prevent their access to human beings by the use of nets over windows, doors, and beds, and above all by hygienic measures to destroy their breeding grounds. It is by such means that the tropics may be made habitable.

Yellow fever, again, is combated by destruction of the mosquitoes and isolation of cases. Dr. W. Osler, examined before the Royal Commission, was asked :—" I take it that this great discovery of the mosquito as the author of yellow fever, and of malaria, too, is not due directly to experiments on animals? " He replied :—" It is not absolutely, unless you speak of man as an animal." (Q. 16,697.)

Although no very cruel experiments were tried on animals or man in the search for the cause of malarial fever, the same cannot be said about yellow fever. There are few darker records in the bloody chronicles of the vivisectors than the story of Sanarelli's terribly cruel experiments on human beings, which he published in the "*Annali d'Igiene Sperimentale*" (Vol. vii., p. 441, *et seq.*).

It has still to be demonstrated that the only way yellow fever is propagated is by mosquitoes. Certain it is that the sanitary authorities of the United States have worked a miracle in converting Panama, one of the most unhealthy regions of the world, into one of the very healthiest, not by inoculation, serums, or vaccination, but by cleansing, draining, paving and rebuilding streets and dwellings, establishing public kitchens, hospitals, lazarettoes, and asylums, providing abundant supplies of pure water, and, in a word, introducing the most perfect hygienic conditions possible. Malta fever has been dealt with successfully by similar means, yet the vivisectors claim all the credit, and declare that the reform could never have been carried out if they had not taught us in the right way. The Vivisection School of Medical Scientists are deluging medicine with theories elaborated in the laboratories, and, as Sir Dyce Duckworth said in an address before the Faculty of Medicine of Paris :—" We are, I much fear, suffering in these days from a widely-spread spirit of incredulity, timidity, and helplessness in the whole realm of therapeutics. We spend more time in cultivating elaborate diagnosis, but we grievously neglect our main business as healers and mitigators of disease."

The vivisectors have made us sceptics in medicine. The young medical scientists have become apathetic as regards therapeutics, and as a consequence the public are turning from the faculty and fall a prey to the quacks and nostrum vendors. Scoffing at the empiricism of the older school of medicine—which at any rate gave us almost all our most valuable drugs, opium, quinine, mercury, the iodides, arsenic, colchicum, and salicin—the men of the laboratories have given us a variety of serums and vaccines which for the most part are inert when they are not actually deadly.

LES MÉDECINS ET LA VIVISECTION.

Par le Docteur E. PÂQUET.

Si mes occupations professionnelles me retiennent à Paris et m'empêchent d'être des vôtres, vous pouvez être assurés que ma pensée vous accompagne et que je suis de tout cœur avec vous.

Médecin—et médecin praticien—je me rends bien compte de l'importance, que vous attachez à juste titre à la présence des nôtres dans vos rangs. Je n'ignore pas que, constatant le nombre relativement faible des médecins qui osent vous soutenir, nos adversaires se rassurent, prennent courage, et puisent de nouvelles forces pour nous combattre. Et cependant, les médecins antivivisectionnistes ou, si l'on préfère, les médecins à tendances et sentiments antivivisectionnistes, sont très nombreux—si nombreux qu'ils forment peut-être la majorité du corps médical.

Mais ce qu'ils veulent avant tout, ces médecins plus intelligents que combatifs, plus observateurs que réclamis, dont l'intelligence est plus ouverte que le cœur généreux, ces médecins qui se désintéressent de la question, ce qu'ils veulent, c'est la paix, la tranquillité. Hélas, ils ne se prononcent pas, ne s'enrôlent sous aucune bannière, ils ne veulent combattre aucun combat, ils sont partisans du statu quo.

Pris isolément et invité à se prononcer sur l'utilité de la vivisection, le médecin répond invariablement d'abord à son interlocuteur : " Ne parlons pas de cela."

Si l'interlocuteur insiste, le médecin constate qu'il est inutile de s'occuper de la question, qu'on a toujours fait de la vivisection, qu'on en fera toujours.

Pressé de répondre, le médecin ajoutera encore : " Que voulez-vous ? les animaux m'intéressent, mais je ne voudrais pas empêcher des bons confrères, qui tirent de cet exercice honneur et profit, de vivisequer dans leur laboratoires." Un autre médecin dira : " Je pense comme vous que la vivisection est inutile, mais je ne veux pas prendre part officiellement contre cette pratique ; je ne veux pas me mettre à dos mes maîtres vénérés, mes amis, qui me veulent du bien."

Un autre dira : " Personnellement, je ne fait pas, ou je ne fait plus, de vivisection. La vivisection, je l'accorde, ne m'a jamais rien donné, mais comment voulez-vous que je la déclare inutile, moi qui ai initié mes élèves à cette pratique ? " . . . Etc., etc., etc.

Ce que vous pouvez affirmer, c'est qu'il est très peu de médecins praticiens, même parmi ceux que l'on considère comme des maîtres, pour défendre les expériences douloureuses et la pratique de la vivisection proprement dite.

Je lisais, ces jours derniers, dans un journal, absolument incompetent d'ailleurs, que les médecins antivivisectionnistes ne formaient pas l'élite du corps médical. Je crois qu'il faut lire : " Les médecins antivivisectionnistes ne sont pas, en général, les médecins les plus connus, surtout du public."

Rappelant seulement qu'une société antivivisectionniste française comptait, ces années dernières, dans son sein, un professeur agrégé de la Faculté de Médecine de Paris, un chirurgien des hôpitaux de Paris—mort récemment—rappelant qu'ecette société compte encore, parmi ses membres un médecin des hôpitaux de Paris (pour ne parler que des médecins revêtis des titres officiels les plus recherchés), je dirais qu'en effet, un excellent moyen de se faire connaître du public, médical ou extra médical, est de faire une ou deux expériences sur l'animal vivant.

Si l'expérience est cruelle, très cruelle, la presse portera aux quatre coins du monde le nom de l'expérimentateur, qu'elle qualifiera d'audacieux, et que demain toute la terre connaîtra. Nul ne se demandera si quelque bien résulte, ou pourra résulter, de l'expérience faite ; mais tout le monde connaîtra le nom de l'expérimentateur, tout le monde répétera son nom à tous les échos.

Il est bien évident qu'il sera moins connu du public, celui qui se sera contenté d'observer les faits de chaque jour, de les noter, de les apprécier, de tirer des dits faits les déductions et les enseignements qu'ils comportent.

C'est bien ici le cas de dire : " Tout ce qui brille n'est pas or." Le soleil éclaire les exploits des vivisecteurs, les trompettes de la Renommée sonnent des hosannahs en leur honneur, mais qui donc apprécie les traitements judicieux, les diagnostics exacts, les interventions opportunes, les connaissances cliniques, la vraie science, en un mot, des médecins ? Qui même la reconnaît ?

La vivisection au laboratoire, c'est l'agitation inféconde qui s'accompagne du bruit du tam tam. L'étude du malade à son lit de souffrance, la clinique, c'est l'observation calme, patiente, intelligente ; c'est la réflexion, c'est le travail fécond dans le recueillement, c'est la vraie science—modeste parce que vraie.

Et maintenant, que je viens d'esquisser la silhouette des nombreux praticiens à sentiments antivivisectionnistes qui craignent de prendre part à notre mouvement et de se compromettre dans nos associations (c'est exprès que je me sers de ce mot compromettre, qui répond bien à la pensée de ceux que je vise), qu'il me soit permis de vous faire remarquer qu'il y aurait lieu, à mon humble avis, d'adopter, ne varietur, un programme pour nos revendications.

Croyez-vous qu'il ne serait pas de bonne tactique de demander seulement aux pouvoirs publics des différentes nations auxquelles nous appartenons, et de chercher à obtenir de ces différents pouvoirs que les vivisections soient uniquement pratiquées sur

des animaux réellement anesthésiés, qui seront mis à mort avant leur retour à la sensibilité bien entendu.

J'ai écrit ailleurs dans la "Revue Illustrée des Animaux," numéro de mars 1908, page 1,288 : " Afin d'éviter les abus commis par les étudiants et, il faut le dire aussi, par des déséquilibrés, il y a lieu de n'autoriser la pratique de la vivisection que dans certains laboratoires autorisés spécialement à cet effet, munis d'appareils à courant anesthésiques (comme ceux de Leduc), et sous la réserve que les expériences seront contrôlées, en ce qui concerne l'anesthésie des sujets, par les agents de l'autorité et par les membres des sociétés protectrices des animaux, qui auront le droit d'entrer dans les laboratoires quand et comme ils voudront."

Et comme le Congrès actuel s'occupe de la protection des animaux (également) je rappellerai que l'article précité continuait : " Pour être complet, il faudrait également inscrire dans la loi que l'abattage des animaux dans les écoles vétérinaires, dans les abattoirs, dans les tueries, dans les fourrières, sera soumis aux mêmes conditions et à la même surveillance."

J'ajoutais : " Si les mesures modérées et facilement applicables que je propose étaient adoptées, la discussion serait close, aussi j'espère que ma proposition conciliatrice de tous les intérêts, sera favorablement écoutée des membres du Parlement qu'elle ne saurait laisser indifférents."

Et c'est sur cette proposition, sur ce programme en quatre lignes, que j'ai l'honneur d'attirer l'attention des membres de l'actuel congrès.

DE LA DISPROPORTION DES RESULTATS OBTENUS PAR LES PRATIQUES VIVISEC- TIONNISTES AVEC LES TOURMENTS IN- TENSES INFLIGÉS AUX ANIMAUX.

Par le Docteur J. A. RIVIÈRE.

Je suis sincère partisan du progrès de la médecine et des sciences biologiques, et pourtant je soutiens, que la vivisection est le plus souvent très cruelle et inutile. Ce qui me frappe (ainsi que tous les observateurs de bonne foi) c'est le peu d'importance des résultats obtenus par ces pratiques abusivement étendues et, trop de fois, répétées. Je pourrais citer ici de nombreux exemples de leur inutilité. Aucun médecin ne me démentira, par exemple, si je signale le lamentable *fiasco* auquel ont abouti les milliers d'expériences sur les animaux vivants, exécutées en vue de jeter un peu de lumière sur les origines, si obscures, du diabète sucré. Plus on expérimente par la vivisection sur ce malencontreux chapitre, plus on voit s'épaissir les ténèbres pathogéniques. Claude Bernard le déplorait déjà lorsque, critiquant expérimentalement ses propres expériences, il déclarait avec tristesse que toutes ses recherches de vingt années n'avaient pas fait faire un pas à la thérapeutique des diabétiques. Que pourrions-nous ajouter, actuellement, à cet aveu d'un grand physiologiste, en constatant l'anarchie complète des idées, pour ce qui est de la théorie et de la clinique de la glycosurie? Ce n'était vraiment pas la peine d'immoler de si innocentes victimes. Selon un antique proverbe : "Le jeu n'en vaut vraiment pas la chandelle." Disons, en passant, que, pour ce qui concerne les chiens (sur lesquels il expérimentait de préférence) Claude Bernard, troublé et incommodé par les aboiments incessants de ces martyrs, leur sectionnait ingénieusement, pour les rendre aphones, le nerf laryngé supérieur.

L'agitation que votre société ne cesse d'entretenir en Angleterre, en Allemagne, en France, ainsi que dans tous les pays civilisés, est une agitation éminemment bienfaisante, et qui a déjà porté ses fruits. En France, c'est depuis qu'une de vos courageuses compatriotes ne craignit pas de frapper avec son ombrelle, en plein cours du Collège de France, mon compatriote Brown-Séguard, que l'on vit se généraliser un grand progrès dans les pratiques vivisectionnistes ; je veux parler de l'anesthésie des animaux à expériences.

Les vivisections sont souvent cause de graves erreurs thérapeutiques. L'organe soumis aux expériences est souvent privé de l'action synergique des autres parties de l'économie—et chacun se rendra aisément compte des perturbations fonctionnelles qui peuvent

en découler. Notre organisme est composé de laboratoires divers qui se prêtent un mutuel concours, sous le contrôle du système nerveux.

Agir sur la partie en faisant abstraction du tout est une grosse faute.

Des expériences faites dans ces conditions sont généralement la cause des plus grandes erreurs thérapeutiques.

Le laboratoire ne saurait remplacer la clinique, ni trouver, dans le cobaye le secret de la thérapeutique de l'homme. Comme le disait Peter, l'homme est au cobaye ce qu'un chronomètre est à un coucou de campagne : un grain de poussière suffit pour arrêter le premier, et le second marche toujours. C'est de la furie expérimentale de vouloir appliquer, par exemple, à l'homme malade, l'observation d'une substance administrée à un animal bien portant. Seule, la clinique pourra triompher des prétentions inacceptables de l'opérateur *in anima vili*.

Où se trouvent surtout les abus ? C'est dans l'enseignement. Que d'incisions, de mutilations, de perturbations vitales infligées, sans nécessité, à nos frères inférieurs, dans le seul but de répéter des expériences archi-connues ! Ce sont ces pratiques inutiles et infécondes, qu'il importe de traquer sans merci. Le moins que nous devons exiger, c'est que la vivisection soit reléguée dans les laboratoires des seuls savants autorisés, et non pas offerte en spectacle aux curieux. La science n'y gagne rien, et la morale y perd tout ; pour être anthropophile, il faut être zoophile, savoir respecter toutes les manifestations de la vie. Y a-t-il utilité, y a-t-il ombre de bon sens à *démontrer* la circulation du sang, les éléments du galvanisme, l'action des poisons, la régénération osseuse, les greffes, les ligatures, etc., etc., passés à l'état de dogmes ou d'axiômes scientifiques depuis si longtemps ? C'est enfoncer autant de portes ouvertes.

Le but poursuivi par l'enseignement peut être, assurément, atteint par d'autres voies. Tant que la vivisection n'est pas défendue au moins la bête doit être endormie par l'éther, le chloral, la morphine, le chloroforme. On doit pratiquer les plus petites incisions et prendre de minutieuses précautions pour guérir ensuite l'être animé, lui conserver la vie. C'est ainsi que l'homme de science pourra faire montrer de mansuétude et de véritable humanité. Que sommes-nous, en effet, sinon des animaux modifiés par la sélection, ainsi que l'a prouvé votre immortel Darwin ? Nous devons donc respecter la machine vivante, même dans ses manifestations les plus obscures, et bannir d'inutiles tortures dictées par une curiosité souvent malsaine. Ainsi, l'homme méritera son titre d'*homo sapiens* que lui donna le grand naturaliste Isidore Geoffroy Saint Hilaire. D'ailleurs, si vous interrogez la bête par la torture, c'est la douleur seule qui vous répondra.

THE CAUSES OF THE UNPOPULARITY OF ANTI-VIVISECTION AMONG MEDICAL MEN.

By THOMAS SIMPSON, M.D., M R.C.S., J.P.

It is notorious that members of the medical profession as a class do not realise the unnecessary cruelty which is imposed upon the lower animals by subjecting them to physiological tests of the action of poisons, by inoculation, by ligature, atmospheric pressure, extremes of temperature, peculiar and pernicious food, exposing vital organs to painful and prolonged tension and pressure in order, ostensibly, to ascertain their powers of endurance, their behaviour under certain agonising ordeals; and it has been proved conclusively that no adequate and conclusive results have been achieved which would justify the infliction of so much cruelty, nor can a parallel be drawn between the action of drugs upon man and upon animals. There are proofs innumerable of the immunity of many creatures from the pernicious effects of known poisons, and of the susceptibility of others to the toxic influence of articles in themselves inert on man. The effect of quassia on the common house fly, borax on the beetle tribes, ranunculus on cattle, etc., and the idiosyncrasies of different species prove that there is little, if any, analogy between the human organism and that of the lower animals; and, moreover, toxic symptoms are not comparable to pathogenic phenomena, nor can any reliable data be adduced by comparing drug symptoms with morbid phenomena. For any practical purpose we contend that vivisection has *not* been so advantageous to science as is commonly represented, nor has it served any purpose or procured any result which could not have been obtained without it. Even were it proved of unquestionable benefit, it is illegitimate and immoral to subject the brute creation to pain and anguish for our purposes, seeing that there is no finality in medical science, and the contentions of one decade contradict or supersede those which have been recognised as conclusive in the past. The gifted author of "Natural Law in the Spiritual World" affirmed, that experts in natural and physical sciences had enunciated doctrines for which they were ostracised and expelled from their professorial chairs, but were reinstated and extolled shortly afterwards, when their predictions had been confirmed by experience. It is notorious that men are regarded with suspicion and distrust who are wiser than their time in promoting the advancement of their race. Society everywhere is in conspiracy against the manhood of its independent leaders; bigotry and intolerance have done more to retard progress in every avenue of human effort for the increase of knowledge and betterment of the human race than all other causes combined; it is only an indication

of a feeble cause to decry and denounce our neighbour because his opinions are not in harmony with our own, and nothing so speedily defeats itself as tyranny. He that would be a man must be a "non-conformist." Most people refuse to look into a truth which they despise, and the reason of their derision is because they refuse to examine the question. There is an indolent element in each of us which tempts us to reject new doctrines and to belittle their advocates; but besides indolence and prejudice, self-interest plays a potent part. "This our craft is in danger" is the battle cry of those whose apprehensions are grounded on fear of persecution. The motto "Be just and fear not" is excluded from their ritual; hence it was found in a large concourse of anti-vivisectionists, held in one of our great commercial centres, that only one member of the medical faculty had the courage and frankness to defy popular dispraise by standing on the side of the social reformer. Most of us cherish with a fine idolatry a set of opinions which have ruled our conduct, but if we discover our error we have surely time to be born again and "to come of age." It is our privilege to seek the truth, come whence it may, cost what it will. Justice is stronger than popular opinion, and stronger than the passions of men, the grudges, the resentments, the sad traditions of the past. Walking in the light of new revelations we cannot err; guided by that light we are safe. Every step we take upon our road is a step that brings us nearer the goal, and even though for the moment it may seem insurmountable, the final triumph can only be briefly retarded, but can never be defeated. Careful thinking is essential as well as honest inquiry. We should strive to be accurate in our conclusions as well as enthusiastic. The world has a sure chemistry by which it extracts what is excellent in its children, but lets fall the infirmities and limitations of its greatest sons. The jubilation of physiologists and pathologists, who are at the same time medical practitioners, over the modern methods of treating disease by inoculation of toxic serums has a semblance of justification in the results, but in many cases the practice is attended by positive danger. The eminent scientist Koch found that his early experiments had to undergo immense modification in the form of diminished quantities of the "virus" he worked with, and the accumulated experience of many years serves to emphasise that the dangers outweigh the possible benefits. Physiology is but the translator of Nature, and Nature is the potential germ of physiology.

THE INSIGNIFICANCE OF VIVISECTION FROM THE STANDPOINT OF PRACTICAL MEDICINE.

By E. LUCAS HUGHES, M.R.C.S. (Eng.), L.R.C.P. (Lond.), etc.

The practice of medicine is an art, not a science, if by science we mean the practical application of exact knowledge. It is true that there is a very large amount of scientific knowledge that may be more or less useful in practising the art, but the fact remains that the mere acquisition of scientific knowledge does not make a physician, and that opinions founded upon scientific data may even be a hindrance to the physician rather than a help.

From time immemorial experience has been the great teacher of every medical man, not experience obtained from the laboratory, but at the bedside. Anyone who doubts this fact has only to take up one of the leading text-books of medicine and wade through a few of its pages, and he will see that every real fact stated concerning every disease is a fact obtained by clinical observation and never by vivisectional experiment.

The professed object of vivisection is the advancement of medical science. By medical science is meant all that accurate and incontrovertible knowledge which may assist the medical man in carrying out the practice of the healing art.

There are certain sciences ancillary to the healing art. Notably pathology, physiology, and psychology. These are all said to be advanced by experiments upon animals, and with this object in view, considering that many thousands of animals have been experimented upon, surely it is time that these sciences should have arrived at such perfection as to be infallible guides for the physician, with dogmatic, incontrovertible statements of fact, replete with wonderful revelations of unerring laws of nature, making the practice of medicine a constant delight and relieving it of all its difficulties. But this is by no means the case; on the contrary take up, say, a book of physiology (a subject of great importance from the standpoint of a firm basis of medicine, in fact, the key-stone of the arch), and what do we find? Page after page of theory, theory built up upon useless facts, nothing but theory, and, what is worse, one learned professor's theory flatly contradicts another learned professor's theory. How can all this be any help at all to the practical physician? * Unfortunately, medical students have to wade through all the physiological and pathological theories and controversies, for "examination purposes," just as the

* A good instance is the theory that diabetes is caused by something wrong with the pancreas because after removal of that organ from an animal, a dog or a rabbit, sugar is found in the animal's urine. Human beings who die of diabetes have a perfectly healthy pancreas.

experiments which have given rise to these theories are said to be for "scientific purposes." All these theories are mere padding in medical literature, and serve the purpose chiefly of confusing and mystifying all except those who have learnt by experience to discriminate between the wheat and the chaff of medical teaching. It is medical teaching that needs reforming. The young doctor who has wasted his time in the pathological laboratory may obtain his M.D. with honours, but will possibly go into practice without knowing how best to prescribe a purgative or give proper directions to a nurse. I do not decry pathological and physiological research that has nothing to do with experiments upon animals, for instance the examination of diseased and healthy tissue under the microscope; this is most useful, giving the physician an intelligent mental grasp of, at least, the results of the disease he is called upon to treat. It is a remarkable fact that medical science free from vivisection is clean cut and precise, whilst it is only when we enter the province of so-called science based on vivisection experiments that we find a mass, a quagmire, of contradictory theory built upon useless facts, the result of "scientific research," which makes medicine unsatisfactory, uncertain and obscure. Physiologists and pathologists simply perform their experiments for the acquisition of facts; if, by the way, something should happen to be discovered that might possibly help the medical practitioner, the man of science would have no objection to the doctors having the benefit of it, that is all. The fact is that there is too much importance attached to mere abstract knowledge, and a man stands a far better chance of obtaining the coveted F.R.S. through discovering useless facts than the practical man who does an immense amount of good through sheer skill and the application of useful knowledge. It is not the man who does the most good who is most honoured, but the one who has chosen a path of investigation around which there is much mystery and supposed profundity of knowledge in the public mind. An eminent apologist of vivisection, Sir H. W. Acland, F.R.S., etc., admits this. He has said that "modern civilisation seems to be set upon acquiring, almost universally, what is called biological knowledge; and one of the consequences of that is, that whereas medical men are constantly engaged in the study of anatomy and physiology for a humane purpose—that is, for the purpose of doing immediate good to mankind—there are a number of persons now who are engaged in the pursuit of these objects for the purpose of acquiring abstract knowledge. That is quite a different thing. But now it has become a profession to discover, and I have often met persons who think that a man who is engaged in original research for the sake of adding to knowledge is therefore a far superior being to a practising physician who is simply trying to do good with his knowledge; that he is a

superior being, because he is devoted to pure research." Dr. Ludwig Hermann, Professor of Physiology, etc., at Zurich University, said: "The advancement of our knowledge, and not utility to medicine, is the true and straightforward object of all vivisection. No true investigator thinks in his researches of the practical utilisation. Science can afford to despise this justification with which vivisection has been defended in England."

Dr. Charles Richet, the French physiologist, said: "I do not believe that a single experimenter says to himself, when he gives curare to a rabbit, or cuts the spinal marrow of a dog, or poisons a frog, 'here is an experiment which will relieve or will cure the disease of some men.' No, in truth, he does not think of that. He says to himself, 'I shall clear up an obscure point, I will seek out a new fact.' And this scientific curiosity, which alone animates him, is explained by the high idea he has formed of science. This is why we pass our days in foetid laboratories surrounded by groaning creatures, in the midst of blood and suffering, bent over palpitating entrails." ("Revue des deux Mondes," February 15, 1883.)

After many years of daily experiments, after myriads of animals have already been vivisected, we are told that "the advancement of Medicine is cheaply secured by the sufferings of a few animals."* The vivisectors are always promising great things, but there are but few actual results. Everything that has been brought forward with a great flourish of trumpets has proved disappointing and misleading. Will the vivisectors ever give us anything of real value? I well remember the great Koch tuberculin bubble and its explosion twenty years ago. "Our hands are empty, but our mouths are full of promises for the future," said the great High Priest of Vivisection, Claude Bernard, more than thirty years ago. To-day their hands are still empty and their promises still abound.

In a short paper of this character one can only speak in general terms, it is quite impossible to go into all the details and ramifications of the controversy; suffice it to say that vivisection has never helped a practical physician in making a diagnosis, in forming a prognosis, or in guiding him to a reasonable and successful method of treatment. No rule of therapeutics has ever been arrived at, no vivisector dreams of such a consummation, and yet they are always boasting, always vaguely promising, and misleading the uninitiated into believing that they are on the verge of arriving at some very great thing. It is what Dr. Snow calls "Octopism," it is all bluff, and their much-vaunted institutions are nothing but science-gilded shams.

* How many more thousands are the "few" to be? Why not be honest and say the sufferings of a "few" more million animals or a "few" more centuries of daily vivisection?

VIVISECTION : A BAR TO MEDICAL PROGRESS.

By J. STENSON HOOKER, M.D., L.R.C.P., L.R.C.S., etc.

It will be conceded at once by all candid observers that the various methods of purely medical treatment are still unsatisfactory ; even at the best, uncertainty prevails and chaos reigns.

Another noticeable feature—and this is a painful thing to have to register—is the fact that many of the newer methods, and resuscitations of older ones, have been initiated and advocated by a certain class of more or less intelligent laymen, who, actuated either by a genuine interest in all matters pertaining to health or by a purely commercial spirit, are at the present time exerting no small influence in bringing before the public questions which should have essentially been dealt with by members of the profession themselves ; for this state of things, and indeed for much of the arrant quackery which abounds, we in the profession, and we alone, are to blame ; in other words, while the great mass of practitioners are blindly following vivisectors and pro-vivisectors in a wild rush for a serum for this and a serum for that, and otherwise depending upon such absolutely unscientific methods in their treatment of disease, the said army of lay people are actually setting to work as teachers of hydro-pathy, nature cures, diet, physical culture, hypnotism, etc., subjects which should by rights have remained in the hands of the profession. The larger number of the profession, following too blindly the teachings laid down by serumists and inoculationists, are to-day pinning down their faith to the serum and inoculation fashion, to the unfortunate exclusion of other valuable treatments.

In medicine, be it remembered, our minds cannot well be fully occupied with any particular craze of the time without its being closed to a wider outlook. In medicine, above all, we should ever have the open mind ; also an independent mind ; thus and thus alone shall we be ever ready to adopt any means of treatment which appeals to our own individual common sense, without being dominated by other minds. And this is just one point where vivisection has been a bar to medical progress ; its exponents and votaries have been satisfied with limiting their researches and inquiries into the mysteries of disease to such miserably narrow and inadequate means as vivisection, whilst the more advanced ones in the profession and others maintain that we should tap purer sources, and apply higher forces in our efforts to curtail and prevent disease. We must take an infinitely wider sweep beyond what vivisection can offer us, if we are to make of medicine a more exact and useful science :

“ I swear 'tis strange, 'tis passing strange ;

’Tis pitiful, 'tis wondrous pitiful,”

that whilst tens of thousands are crying to us for help, and looking to us for relief, this pettifogging vivisection goes on; this tinkering with what should be a grand and ennobling field of action continues; that this contemptibly inadequate means of relieving suffering is still offered to us in all seriousness; truly, the people are asking for bread, and are given a stone. Is it not strange that the public do not see that it would be all vivisection, all serum treatment, or all inoculation if vivisectors and pro-vivisectors had their way; is it not strange that we do not see that the whole treatment of all diseases would—if vivisectors had complete command of the field—resolve itself into these artificial, spurious, unscientific, and often repulsive methods?

Further, when dealing with disease in its relation to vivisection, we should always bear in mind that disease is caused by breaking certain fundamental laws of health—laws which are simple ones to understand if we would give ourselves the trouble to study them and had the courage to follow them. Certain sociological conditions are also involved in the broad question of the existence of disease.

Now what are we actually doing with this universally diffused condition of sick humanity? Not attacking disease at its root by any means, but simply making more permanent the abnormal state of things. We are not thus inculcating principles, but merely making numberless animals suffer for our wrong-doing; inflicting pain upon them in order that, perchance, we may discover something which will for the time being counteract the effects of our own gluttony, dissipation, or artificial method of living. Let us take a concrete example. We most of us eat too much, and that often of impure food; our tissues and organs are thus overloaded, and we "catch" a fever of some sort—and immediately are advised (by the pro-vivisector) to get inoculated with some serum or other. And so completely fascinated with the process is our pro-vivisection doctor that he goes no further, and if the patient chances to get well in spite of the inoculation, he is left under precisely the same conditions as before with regard to his liability of being again attacked by the same or some other complaint; the doctor has merely scratched the surface of things. Perchance the patient then comes across some medical friend who has probed a bit deeper into the basic cause of disease, and who puts him in the way of correct all-round living, and henceforth the patient is no longer afraid of the pestilence that walketh by night or the "influenza" that floats about all day.

But many will perhaps deny that we have not made progress in medicine of late years; and perhaps they will remind us of the wonderful light cure, the treatment by X-rays, by high voltage electricity, etc. Yes, we readily grant this, but it is not for the pro-vivisectors to even mention all these forces for good, for they had

nothing to do with the introduction of them. What relation indeed has the employment of all these finer forces to vivisection? None whatever! The initiation of them was not the outcome of sectioning live animals. On the contrary, they are forces which are being used in spite of the vivisectors; the latter and their followers are so wrapped up in their own speciality, that they miss the larger outlook and the wider sphere of work which is demanded of us. Undoubtedly there is a tendency as regards all progressive, and certainly all unbiassed, medical men of the present day, to become more and more eclectic in their choice of treatments; to do something more than merely prescribe drugs; to advocate a simpler diet, temperance; to employ psycho-therapeutics and those other forces previously mentioned; and all this is perfectly natural, because they see how "cabined, cribbed, confin'd" they would have remained had they adhered to such passing fashions as are initiated by the vivisectors. Indeed, those with any vision at all cannot fail to see that the serum and inoculation bubble is already almost burst!

And from still another point of view I can easily show how vivisection is a bar to medical progress. This method has brought into the field of therapeutics, besides serums, innumerable so-called synthetic remedies, which are most uncertain, unreliable, and often even deadly in their effects; such as, for instance, sulphonal, and the vivisectors point proudly to the fact that many new drugs have thus been added to our armamentarium. So much the worse. Take for instance the score or more of so-called hypnotics; these have caused many so to sleep as to wake no more—whilst all the while ousting some good old remedies, and preventing others from receiving due recognition. Nothing but harm has been wrought by the introduction of these numberless new drugs; yet Lord Cromer makes a point in his apology for the existence of the Vivisection Defence Society of laying stress on the fact that through vivisection "we have a large number of new drugs placed at our disposal"; and he also trots out the old argument *re* the antitoxin treatment of diphtheria. But here, too, is a distinctly retrograde method, and falsity of the system is beginning to be acknowledged. The very employment of this dangerous and uncertain remedy is keeping the great majority of practitioners from using most efficacious and powerful germicidal local treatment. A well-known member of the British Medical Association, and a man in a very busy practice, has but recently informed me that he has no faith in the serum treatment, but that, on the other hand, he has cured cases of diphtheria by local applications of new and strong germicides. And so here again we contend that many good remedies have been ignored or prevented from receiving attention owing to this antitoxin craze.

There are, then, it is our contention, many safer and more efficacious remedies for diphtheria than antitoxin, but these have no

chance of being brought into play whilst the majority of the profession are dominated by the teachings of vivisectors and pro-vivisectors, and are employing serums and other drugs which have been thrust into notice by the commercial spirit of German, American, and English chemists and druggists. A great many years ago, when I was attending to a country practice, there was a rather severe epidemic of diphtheria in a certain village, and quite as goodly a proportion of recoveries, if not more, then took place under powerful germicide remedies—mostly local—as occur under the antitoxin treatment, and that without any danger of killing the patient or inducing secondary dangerous pathological conditions; for it must never be forgotten that when employing antitoxin, you are setting up another disease, and therefore have two pathological conditions to deal with, where before you had only the one! In my opinion it would be better for the progress of medicine and for suffering humanity, were a millstone hung round all these serums, and they were then cast into the depths of the sea.

Again with regard to tetanus. Some twenty-five years ago I had under my care one of the very worst cases of this disease which it is possible to imagine. The patient was quite cured by Calabar bean; though at the present time I should advocate the more rational method of elimination of the poison by vigorous steam baths, etc., just as I would in such diseases as rabies. Again, it is at such points that the profession has been blinded by the serum illusion, and led away from right and rational tracks. And the same applies to that prevalent and often fatal disease, pneumonia. Here once more the younger medical man is searching about for serums, meanwhile scoffing at methods of treatment which would save, and have saved, hundreds of lives; I must again quote significant testimony from evidence brought forth at the late Royal Commission. One of the witnesses stated that, when he was a student a man with pneumonia came into the hospital in Edinburgh, and was dying. Professor Bennett, who was a clinical physician, was very much disgusted, because this was going to spoil his average. He said that he had had over one hundred cases of acute pneumonia, and he had never lost a case. However, this man was really dying; he was moribund, so Professor Bennett gave a grunt and passed on. A Swiss named Skolberg, who was visiting the clinic, asked what Professor Bennett thought about him. "He is going to die." "May I treat him?" "Yes, you can do what you like with him." So Skolberg pulled off all the bedclothes; got a sheet, dipped it in a tub of water, and wrapped it round the man, pulled it off again in five minutes, and then repeated the dose. The witness went away, and about half an hour or three-quarters of an hour afterwards he returned, expecting to find the bed empty. To his astonishment he found the man apparently perfectly well and sleeping comfortably. That man was

dying of hyperpyrexia ; but that was just before the introduction of the clinical thermometer, and they did not know what he was dying from. It was a bit of pure empiricism, added the witness. It may have been the latter ; but anyhow the case demonstrates two things clearly enough : (1) That in those days a clever physician could pull through a hundred cases of pneumonia without the aid of the inoculation treatment ; and (2) that in hydropathy we have a simple but effective means of reducing hyperpyrexia. Again it is that under such conditions serum and inoculation treatment would blind our eyes to other and (as many of us think) safer and more rational methods. So it is that here, as in other diseases, everything else would be pushed out of court in this wild infatuation for inoculative treatment. Am I not justified in the face of all this in saying that vivisection is a bar to medical progress?

Only a few weeks ago, I heard it said publicly by one of the most eminent authorities on the subject, namely, Surgeon-General Ewart, that plague was due to poverty. We should aim beyond the "cure" of plague, and make for the complete cessation and prevention of this dire disease, by taking all means in our power to change the sociological and insanitary conditions to which it may be traced, by accepting untimorously, and acting up to generously, those heavy responsibilities which we have undoubtedly assumed with regard to the teeming millions of India.

Now let us look for a moment at typhoid fever ; the means for its treatment as advocated by pro-vivisectionists has actually barred true progress, and has held us back from employing simple and rational methods which common-sense dictates and humanity demands. The treatment of this affection in the near future will be on the lines of the utmost simplicity, the blandest and most moderate diet, combined with special means to eliminate the poison, such as water and vapour baths, etc. These special means of elimination can have no possible relation to vivisection ; and, indeed, if we but had the moral courage to relinquish all serum and antitoxin treatment, we should go forth with a clearer vision, with cleaner hands, with renewed vigour and hope, not only to attack existing disease from a saner and more scientific basis, but also there would be inculcated in us all a greater leaning towards true preventive medicine. The medical man of the future must be a teacher of principles rather than a giver of drugs. Let us once have the courage to relinquish this doubtful "aid" of vivisection, and our hands would be strengthened a hundredfold in our determined battle against disease.

Again, let us look for a moment at diabetes ; for many weary years vivisectionists have been experimenting on animals with a view of discovering its true pathological nature—presumably in the hope of finding a cure ; innumerable animals have thus been sacrificed ; an enormous amount of brain energy and of time has been con-

sumed in these operations, and we are—from the vivisectional point of view at all events—just as far off a cure as ever. Glycosuria experimentally induced is not diabetes as found in our patients, and thus once more the vivisectors have from false premises drawn false conclusions! A man experimentalises upon the healthy liver of a dog, and then thinks he has learned something about the diseased liver of a man. The knowledge he may thus gain will really only mislead him. Just in proportion as we limit our knowledge and treatment of diseases to methods derived from vivisection, just so far shall we remain behind or go astray in true knowledge. Nothing of actual service in treatment is based upon it. On the contrary, we should be now rightly paying more attention to the basic laws of health; to yet more sanitation; to diet; to the question of temperance and of all simple means towards attaining well-being. Let us drive our argument home. It is known that there has been of late a marked decline in deaths from phthisis; to what is this due? Vivisectional experiments? We are all aware that this decrease cannot be correlated in any way with vivisection. Again, take cancer; its prevention will ultimately become possible through learning and practising correct lines of living generally, and its cure will be found, as I have a special reason for believing, in some simple plant preparation. Others besides the Cancer Research Fund are studying the question, and will probably find a cure while the Cancer Research fund goes on cancerising tens of thousands of mice, and appealing for tens of thousands of pounds. It is here again that vivisection is nothing but a bar to medical progress. Teach people to live purely and hygienically—spend time and money on *that*—and in a generation or so cancer would be unknown. And so we might go on endlessly, and demonstrate all along the line that vivisection has exercised a retarding effect on the progress of medicine; it has blinded the eyes of the rising practitioners who have followed the tenets of its professors; its exponents have been satisfied with narrow purviews and conceptions of the noble art of healing; it has confused medicine, and has brought into play drugs and serums which will be discarded one by one as uncertain and unsatisfactory; it has clouded our minds in the treatment of disease, and prevented medical practitioners, by narrowing down their inquiries, from seeking wider spheres of usefulness.

A great trust has been placed in the hands of the practitioners—no less a thing than the health of the people; it is a solemn thing to think of, and a serious trust to accept; and just in proportion as we fail to employ every pure means which promises success are we recreant to this great and sacred trust.

Thus I think I have fairly made good my title, namely, that vivisection is a bar to medical progress. No! the “Crystal-bar of Eden”—to use a phrase of Moore’s—the bar of the Eden of

Health, that is, will not move to such unscientific and eminently retrograde methods. Vivisection has had its trial, and has been found wanting; and surely a day is soon dawning when, ashamed of its own ineptitude, abashed by its own inanity, condemned by its own cruelty, weakened from within the profession itself, and harried from the public without, it will fall into what will be to most humane and reasoning individuals a welcome and well-deserved desuetude—its last days being hastened by that great moral force upon which we can always depend where any specific cruelty is concerned, namely, the righteous indignation of an aroused people!

CANCER RESEARCH.

By ROBERT BELL, M.D.

I think I shall best serve my purpose by passing under review the statements made by the Cancer Research Fund at the Convezione of the Royal Society, Burlington House, on May 12 last, which were reported in the *Standard* as being an account of the "remarkable progress achieved" by the Members of that Fund. It would be difficult, however, to discover wherein lay the so-called "remarkable results," except in the fact that they cannot possibly be viewed as of any practical value whatever. On the other hand, this Fund has been guilty of an untold amount of cruelty upon thousands of defenceless animals, which has had the one and only effect of exposing its impotence in dealing with the momentous subject its members have undertaken to elucidate. I ask, should it not be the object of such research to study the nature and causation of cancer in man, rather than fritter away time and money in experimenting upon creatures in which the so-called cancer is entirely different to cancer in the human subject? In these circumstances, how is it possible that such uncalled-for and wanton cruelty can ever be productive of the slightest assistance to medical science? Moreover, what, even remote, benefit can there be derived from the injection of cancerous tissue into the body of a mouse, when it would be criminal to adopt any such procedure in the human subject?

Then Dr. Bashford went on to make assertions with regard to the pathology of cancer which are contrary to fact. This was markedly evident when he attempted to "demonstrate," as he expressed it, how "a superficial tumour or Carcinoma" could merge into "the deep variety of Cancer or Sarcoma," whereas Sarcoma belongs to a distinct class of malignant disease, and, as a rule, is found to have its seat not in the deep, but in the superficial tissues, for certainly it is not confined to the former, though it may, and does sometimes, attack the viscera. But that Carcinoma ever merges into a Sarcoma I deny *in toto*. Moreover, Sarcoma is no respecter of age, but, unlike Carcinoma, attacks young and old alike, whereas Carcinoma confines its victims to those of maturer age. I would call attention to the fact that shortly after making the above statement Dr. Bashford tacitly admits he is in error, when he follows this up by remarking that "observation has shown cancer in man is largely a disease of old age." In this connection I would venture to inquire what he means by old age. Does Dr. Bashford look upon it as a relative term, or as a matter of years? Again, how does he account for the fact that many men

are in their prime at seventy, while others are old men at fifty, aye, some even at forty, the difference being due to the observing of Nature's laws in the one instance, and the ignoring of them in the other. Old age is all a matter of *post hoc, ergo propter hoc*, and cannot be computed by the number of years a man has been in the world. How then is it possible to imagine that the sacrifice of animals upon the sacrilegious altar of a fictitious science can ever prove of any value or assistance whatever in solving the Cancer problem? Were the vast sums that are being squandered in this futile and cruel craze devoted to the rational treatment of the disease, which is the only method dealing scientifically with the subject, there would, in a short time, be obtained results amply justifying such an expenditure.

I submit the Cancer Research Fund can never justify its existence, for the tangible reason that it is beginning at the wrong end of the subject; moreover, it is acting in direct opposition to all previous efforts which have been made with the object of subjugating disease. This may be compared to a gardener, who deludes himself by fostering the idea that if he attacks a tree and hacks off certain unhealthy branches, he is, by temporising in this manner, adopting measures which are calculated to eradicate the disease, which is undoubtedly the cause of the local mischief. He, however, at the time does not trouble to remedy the unhealthy root action which is at the bottom of this, nor does he seem to recognise that if the roots be not attended to no permanent benefit can possibly be obtained. Otherwise, recurrence of the disease in other branches will inevitably take place, until eventually the tree is killed, the fatal result being entirely due to ignoring the cause, and confining the attention solely to the effect. Surely it is not difficult to see that this is a most unscientific method to pursue. Yet such is the policy being followed by surgeons in this enlightened age when they undertake the treatment of cancer. It is needless, therefore, while such obtuseness prevails to expect any other result from vivisection than a still more pronounced blinding of the eyes and postponement of the consummation of our desire and realisation of our hope of a speedy reduction in the mortality from cancer.

When cholera, typhus, typhoid, hospital gangrene, and many other diseases of like virulence and high mortality were reduced to comparative insignificance by careful research, this was conducted upon scientific principles. The desired result was not obtained by endeavours to find a cure for the disease under investigation, but by careful study of its natural history, and taking advantage of the knowledge acquired, and then bringing down the mailed fist of science to crush the cause out of existence. This also must be our aim, if ever cancer it to be brought under complete subjection, not by resorting to inane experiments upon animals.

How humiliating must have been the confession made by Dr. Bashford at this meeting—though it would appear he was not conscious of it—when he admitted that a “fortunate accident,” forsooth, enabled him to make the important (*sic*) discovery that, after a series of implantations upon mice of a cancerous tumour—which, I repeat, differs entirely from cancer in man—he succeeded in obtaining a tumour of a different variety from that which he started with, and which was of a more virulent type. Is Dr. Bashford oblivious of the fact that neither cancer nor any other disease is capable of attacking healthy tissue, yet no tissue is invulnerable to repeated irritation, and the more it is irritated the more liable it is to become a prey to disease, which, on the other hand, invariably has a tendency to increase in virulence, *pro rata*, according to the length of time it has been in evidence? This is especially the case in diseases of a cancerous type, which, as we know to our cost, is exemplified by the rapidity with which invasion of the neighbouring tissues and distant organs takes place, this increasing in intensity according to the length of time the disease has been in existence.

I may be permitted to quote another so-called interesting and important result which Dr. Bashford coolly claims as having primarily been arrived at by the Cancer Research Fund, which is as follows: “The disproof of the idea that cancer can be caused by a microbe.” Whereas it was my privilege to publish this identical discovery two years prior to the Cancer Research Fund having recognised the fact and given expression to its views on the subject, and notwithstanding that I have, in the columns of the *British Medical Journal*, called attention to this, Dr. Bashford still seems to ignore, and persists in ignoring, what has been publicly pointed out to him as, to put it mildly, a mistake on his part.

Dr. Bashford concludes his remarks by affirming that “the practical application which follows” this absurd line of reasoning is that an operation will have the best chance of success if it is undertaken at a time when a tumour is in its less virulent phases, forgetting the while that this very tumour is the result of a vitiated condition of the blood, which has been in existence for a considerable period previously, and upon which removal of the tumour has no effect whatever. The invariable result, therefore, follows—that the disease reasserts itself in the mutilated tissues, whose resisting power has been destroyed by the drastic use of the knife.

THE TRUE GERM THEORY.

By H. VALENTINE KNAGGS, L.R.C.P., Etc.

The Adepts of Eastern Mysticism, who are tuned to perceive spiritual things, tell us that "all space is filled with 'Atoms,' " dazzling like specks of virgin snow in radiant sunlight, that the atmosphere seems ablaze with them, and that they have a circular motion, more rapid than thought in vibration.*

Modern Scientists confirm this, for they postulate that all space is filled with infinitesimal particles called "Electrons," that these, under the guidance of electro-magnetic forces, governed by natural laws, group themselves into atoms, and that by aggregations of numbers of atoms into molecules all the various forms of mineral, vegetable, and animal life have been, and are ever being, built up.

These electrons from space (i.e., the Ether) pass first through the mineral kingdom, consisting of air, water, and earth. They are then taken up by the vegetable kingdom to form plants, etc. As food they finally enter the animal world and, after passing through the animal body, return to the Ether to complete their life-cycle.

Life, then, may be defined as that condition of cosmic activity which is brought about by the circulation of electrons through the three different kingdoms.

M. Béchamp, a French Scientist, was one of the first who studied life from this point of view.† He called the circulating electrons "Microzymas" because he found that, as far as the vegetable and animal worlds were concerned, these microzymas were in reality the minute seeds which ultimately evolved into microbes, or into which microbes would revert at their death. M. Béchamp also asserted, as do the Eastern Adepts, that these microzymas are indestructible and immortal.

The views of M. Béchamp, published in 1893, and embracing the results of over twenty years' of careful experimental research, met with fierce opposition. His discoveries were altered, perverted, and plagiarised by men like M. Pasteur and Prof. A. Gautier, although it was in reality to some extent from M. Béchamp's experiments, wrongly interpreted, that the present germ theory introduced by M. Pasteur and Lord Lister was evolved.

M. Béchamp asserted, and proved by certain experiments, that microbes were produced within the body itself, from its own structures, and were thus a part of a natural process.

M. Pasteur and Lord Lister, on the contrary, evolved the theory that microbes, especially those which are observed to arise in connection with disease, had nothing in common with the human or

* H. P. Blavatsky, *Secret Doctrine*, Vol. 1, page 633, 1888.

† "Les Microzymas et Microbes," Paris, 1893.

animal body, but came from the air (i.e., from outside sources), and so attacked the living structures of the animal and vegetable kingdoms.

If we follow the Béchamp clue to its logical conclusion, we should certainly come to the decision that microbes are not necessarily special creations of living entities whose sole function is to attack man, but that they are inherent and immanent in all living matter, whether vegetable or animal.

We shall realise that the microbe is in reality the intermediary between the microzyma (or the electron with its coating from the mineral kingdom) and what is called in biology the cell.

All the components of a human body, as everyone ought to know, are found under microscopical examination to resolve themselves into microscopical structures, called cells. Thus a muscle is composed of muscle cells, a nerve is constructed of cells peculiar to that sort of tissue, and so on with every one of the tissues and organs that go to make up the body as a whole.

All these cells are similar in general construction, but vary in size, appearance, and functioning powers according to the particular organ or tissue that they are called upon to represent.

Cells, in turn—and this is not apparently realised or recognised by the followers of the Pasteur or orthodox schools—are composed of yet smaller living elements, known as microbes or germs.

Microbes also resolve themselves into the still smaller living elements which M. Béchamp called the microzymas. These are in reality germ spores (i.e., the eggs or seeds of germs), just as the relatively larger organism, the microbe, is the progeny or young of the full-grown cell, or as the tadpole is the young of the frog.

A human body, then, is built up of a number of tissues and organs, each consisting of immense colonies of myriads of tiny cells. These also consist of colonies of microbes, and these latter, again, resolve themselves into colonies of microzymas.

The human organism is a teeming nation or world in miniature, consisting of micro-organisms in various stages of evolution or devolution, which are capable of a common life on ideal Socialistic principles, for there is a mutual arrangement and differentiation of function which entail and enforce toleration and utilisation of each other's peculiar products.

Cells are built up by the aggregation into colonies of vast numbers of germs. Whenever the cells do the work allotted to them the germ colonies within them throw out their seeds, or microzymas, such seeds being known either as ferments or enzymes if they are to be used for any vital purposes, or as leucomaines, if the body has no further need of them.

When the cells die, the cell-wall, or skin surrounding the cell, bursts, and sets free the microbe colonists within.* These, after a

* This can easily be noted by making microscopical examinations of decomposing pus or of stale yeast.

variable existence, depending upon the soil and environment in which they find themselves, resolve themselves into a variety of germ-seeds or microzymas, known as ptomaines or toxins.

The vast accumulation of working, living cells, constituting the human body, undergoes ceaseless and constant changes. At one time new cells are being produced to form new tissues or to repair old, broken-down or injured parts. At other times they are being broken down by local or general death, when their microbic or microzoma débris must be cleared away, so as not to contaminate the cells living and working in their vicinity.*

It is the microzoma that evolves the germ and the germ that builds the cell, by forming each, respectively, into colonies, and it is to the microbe and the microzoma that the dead cell ultimately resolves itself.

Looked at in this sense, life may be defined as the vehicle or agency by means of which microzymas are enabled to circulate on the plane called consciousness.

Vegetable plants or trees, with their roots, leaves, flowers, seeds, and fruits, are built up, or broken down, in exactly the same manner as is the human body, through the agency of microzymas.

These microzymas draw their life powers of cell-building or cell-destroying from the sun's rays and from the various mineral elements with which they are brought into contact.

The cells built up by the living vegetable, and called by us Foods, are, in conjunction with the breathing of pure air, the media by means of which a continuous circulation of microzoma elements from the mineral kingdom through the human body is made possible.

When vegetable food is eaten by man, the cells, of which the vegetable is composed, are acted upon by the human microzymas (enzymes or ferments) which are released by the digestive juices, and are thus broken down into their component vegetable microzymas. These pass by various channels into the blood circulation,† and are thus carried to the various working tissues and organs. Here they are absorbed by the existing animal cells, and are utilised to produce work or to create new cells.

Microzymas are built up of various mineral or inorganic materials which have been grouped together (i.e., made what is called organic) in such a way as to fit them for their passage first through the vegetable and finally the animal kingdom.

The cells accept or reject the microzymas conveyed to them according to their respective needs, or according to the special functions they are called upon to perform. Thus muscle cells will be

* If the eliminating forces of the body fail to act promptly diseases of a microbic type will occur.

† Under high power "projection" magnification, fresh blood can be seen, especially after a meal, to be teeming with living actively moving organisms, which are known as enzymes or ferments. These are the microzymas of Professor Béchamp, which serve the purpose of building up or breaking down the cells of which all the tissues and organs of the body are composed.

receptive of one kind of microzyma, nerve or bone cells of another, and so so.

The efficient and rhythmical circulation of microzymas through the human body will largely depend upon the quantity and quality of the food eaten or of the air breathed. It is for this reason that the feeding and environmental hygiene of man, and the chemistry and biology relating to the organic constituents of man's body, are of such supreme importance.

A thorough knowledge of this subject, and a realisation of the true rôle of the germ in Nature, will enable any far-seeing physician to entirely eliminate all serums, vaccines, and most drugs from his list of remedies. It will also enable him to perceive that, without a soil or environment produced by wrong feeding, wrong thinking, or defective hygiene, there can be no disease-producing germs.

THE GERM THEORY OF DISEASE AND ITS DEPLORABLE CONSEQUENCES.

By EDWARD HAUGHTON, B.A., M.D., Etc.

It may not at first sight appear to my hearers that it can be of much consequence what our "pastors and masters" may think about the nature and properties of microscopic bodies—especially those which are merely assumed to exist without sufficient evidence—but it would be easy to mention instances in which the whole civilised world has been obsessed by superstitions, amongst which the theory of the propagation of epidemic diseases *solely* by infection proceeding from the bodies of the sick is one of the most *ridiculous*.

Assuming it to be true, however, it by no means follows that we are to spend our lives in terror because we have to go into the same neighbourhood as those who happen to be the first victims of an impending epidemic. But it is to the inferences which are too hastily drawn in reference to infection that I now wish to draw your special attention. When we refer to microscopic cells, such as the amœba, we can deal with phenomena which may be observed by the physiologist in a satisfactory manner, so as to enable him to chronicle their life-history with accuracy.

But it is well known that those who attempt to generalise with haste are apt to indulge in many fanciful imaginations.

Such, for instance, I consider to be Professor Metchnikoff's views about phagocytic cells devouring live bacilli in order to save the organisms attacked from destruction.

And as for the theory that such noxious microbes have been naturally evolved or purposely created with an ineradicably evil disposition, I have neither sympathy with such would-be discoverers nor belief in their theories.

cells sometimes coalesce—so as to form one cell out of two—but it

I do not deny (merely because it is wonderful) the fact that is not necessary, therefore, to compare it, as has been done, with a case of "Love at first sight" . . . like the case of

"Two souls that thus one being make
Two hearts that beat as one."

The fact is that these lowly organisms have *no* hearts, but neither is their function an evil one; like ourselves, they may feed on garbage, and afterwards, and in consequence thereof, become obnoxious to others; but the true view I believe to be this—that they were in such cases intended and designed by the Creator to be *scavengers*, and that, on the whole, their office is a benevolent one, and, in some cases, indispensable.

We may even infer that, had they been omitted in the scheme of the Universe, the result would have been an accumulation of the products of corruption in such terrible amount that it might threaten the existence of all the higher organisms.

I shall speak presently of the connection which exists between the former view of the case and the practice of experimenting upon animals in the pursuit of scientific knowledge.

But it will be obvious, as I proceed, that to have a just view of this question is of immense importance in relation to any practical effort for effecting a reform in medical modes of investigation. We may take it for granted that the majority of people still believe that smallpox, for instance, depends for its very existence and propagation on the existence of a microbe, transferred from person to person, and that this is effected usually by an infinitesimal particle of matter, irrespective of sanitary conditions.

However this may be, it is notorious that as many as twenty distinct organisms are found in vaccine lymph, and many more in the matter of variola; and yet no Government has ever committed itself to a definite statement as to which is the right one in either case.

Innumerable experiments have been performed on both men and animals in reference to the nature of the protective matter which is assumed to be in the lymph daily employed in the various forms of vaccination.

But in all such inquiries the Local Government Board preserves judicious reticence, and to-day there is not yet laid any scientific basis for the supposed prophylactic character of animal inoculation, or for the use of injections of any of the various sera, so strongly recommended as protective against certain infectious and dangerous diseases.

Inoculations of the lower animals have been calculated to include *ninety per cent. of the experiments* which we are here to protest against, and it may be true that the pain which attends them may be trifling at the time *before the poisons begin to act*; but when we know that almost every venomous substance obtainable is liable to be, and has been used, it is easy to see that laboratory inoculations with such cultures as yellow fever, typhoid fever, diphtheria, and leprosy form mere incidents in a practice which is daily growing, and ought to be rendered impossible by suitable legislation.

For, whilst it is admitted that these germs form the basis of the cultures used for inoculation, it remains yet to be proved that they are true prophylactics, and that they do not cause more injury and hurt to the patients than any dangers that are liable to happen to them in a natural way.

How a great profession has been induced to associate itself with such crude physiological conceptions as underlie these laboratory

remedies, whose real properties have been very imperfectly understood, can only be accounted for on the supposition that its pride has been wounded by the idea that it is not itself the best judge of what humanity desires and Christian feeling endorses.

And yet it seems to be the fact that for every shilling that has been subscribed to aid the anti-vivisectionist cause, a sovereign has been contributed (by those who ought to know better) in order to endow institutions whose doors have to be carefully shut against all outside inquiry, and which there is sound reason to believe become, in most cases, habitations of cruelty; indeed, they resemble nothing so nearly as the dungeons of the Holy Inquisition, which latter we are apt to imagine could not exist except in the ages which have been called "*Dark*," because of the dense ignorance of almost the whole population existing during that period.

It is with regret that I allude to such matters, but professional etiquette is out of place when we seem to be about to "Shoot Niagara" and are entering on a course of action opposed alike to the best traditions and most worthy examples that our noble profession has produced.

I will conclude with a quotation from a letter of Miss Florence Nightingale's, written in the year 1867 to Sir J. Clarke Jervoise, member of Parliament for South Hants, in which she says:—

"The disease-germ fetish and the witchcraft fetish are the produce of the same mental condition, both of them considered simply as superstitions or harmless theories. . . . But when either the witchcraft hypothesis or the disease-germ hypothesis is made the basis of legislation on the assumption that any public good can follow from any Act of Parliament, then the matter becomes very serious indeed, and the fact of such legislation being possible can only be considered as a striking proof of how rapidly the so-called 'Scientific Mind of England' is sinking into a condition of abject superstition."

In case it should be said that Miss Nightingale's opinion was formed whilst bacteriology was in its infancy, I next quote from a paper read by Dr. George Granville Bantock, F.R.C.S.E., in 1900 A.D., in which he challenged the whole theory of pathogenic micro-organisms, saying:—

"I claim to have shown that the poisons of variola, vaccinia, and syphilis are not and cannot be the product of bacilli; that Loeffler's is not a constant, and therefore cannot be the essential element in the production of diphtheria; that the essential element in typhoid fever is not the bacillus typhosus; that there is no evidence worthy of the name that the tuberculosis is due to the ravages of the tubercle bacillus; that the comma bacillus cannot be regarded as the essential element in the production of an attack of cholera; and that the same may be said of the plague and of its special bacillus," etc., etc.

To this there never has appeared any adequate reply, and the same may be said of Mr. Lawson Tait's published statements to practically the same effect.

THE LATEST PHASE OF PERNICIOUS GERM-MANIA.

The Theory of "Carriers" : A Menace to Individual Liberty and Social Organisation.
By M. DAMER DAWSON, The Animal Defence and Anti-Vivisection Society.*

The constructive anti-vivisectionist must always be on the alert to forecast probable dangers to the public and individual weal underlying the theories put forward by the vivisectional section of the medical profession. Forewarned is forearmed, and by diligently following the trend of certain lines of "research" the student of progressive thought may help others to resist credulity and superstition, and the miasma of fear which the threats of the morbid bacteriologist spread before the unwary.

Intimately connected with experiments on animals, the theory of the "carrier" is one of the latest types of perverted conclusions attained by the bacteriologist. It is likely to become a serious menace to the liberty of the individual. It may, by its power of subconscious suggestion, prove a very real disease-producer among the community.

Who and what is the "carrier"? Shortly put, the "carrier" is a person who, though in good health, is alleged, after certain bacteriological tests, to carry in his body and to give off certain bacilli which, though causing no inconvenience to himself, may infect others, and set up in them specific diseases. The "carrier," we are told, is, therefore, to be looked upon as a leper, an outcast, dangerous to the well-being of his fellow-creatures. The theory is no new one, although a great deal has lately been made of an isolated case which has attracted some public attention. The unfortunate woman who in that instance was made the bacteriological scape-goat has had fellow-sufferers in many countries. In tracing the history of the carrier-theory, we find that in 1888 Anton and Fütterer discovered the typhoid bacillus in the bile and upper portion of the small intestine. In 1899, after an operation upon the gall-bladder, Droba records isolating the bacillus typhosus from a patient who 17 years previously had recovered from an attack of typhoid fever. It is claimed that "carriers" not only of typhoid (or enteric) fever, but also of diphtheria, dysentery, cerebro-spinal fever, cholera, and tubercle have been discovered, but the first investigations were made in connection with typhoid fever infection. Robert Koch, ignoring the universally-known fact that typhoid is prominent amongst the "dirt diseases," that it originates in areas which are badly drained, badly ventilated, or badly cleansed, and that it attacks persons who partake of impure water, or decomposing food, stated that "*the chief source of typhoid infection is to be found in man himself.*" To prove this theory he recommended in 1902 the institution of bacteriological stations, more especially in South-Western Germany, where typhoid has existed continuously in the

* NOTE.—Additional facts bearing on the "Carrier" theory have been included in this paper.

low-lying districts, with a view to the study and examination (bacteriological rather than clinical) of the typhoid patient and the typhoid convalescent. By the year 1907 eleven of these bacteriological stations were established with 35 bacteriologists attached to them, and the discovery of the to-be-dreaded "carrier" was a *fait accompli*.

Although carrier-investigation can claim but little more than a decade of existence, the accumulated bibliography is already extensive, over 187 books and brochures having been published. The following are some which give the fullest information with regard to the site, scope, and organisation of the research which has been carried on:—Vol. XXIV. of the *Arbeiten aus dem Kaiserlichen Gesundheitsamte*; "Ueber das Vorkommen von Typhusbazillen im Blute von nicht typhuskranken Personen" (Busse, 1908); "The Typhoid-Carrier Question, with some Experiments on Immunity in Carriers" (J. C. G. Ledingham, 1908); "Les Porteurs de Germes" (Saquépée, 1910); "The Work of a Chronic Typhoid Germ Distributor" (Soper, Journ. American Association, Vol. 48, 1907); "Scientific Memorandum by Officers of the Medical and Sanitary Department of the Government of India" (Semple and Greig, No. 32, Calcutta, 1908); "Memorandum on the Progress of an Inquiry as to the Occurrence of 'Carrier' Cases in Relation with Enteric Fever" (Thomson and Ledingham, 1910, Local Government Board, Report of Medical Officer, 1908-9). Accounts of the earlier investigations conducted at Frier, Saarbrücken, Strassburg, and Berlin are given by Trosch, Drigalski, Dönitz, Kayser, and Forster. In many reports of cases investigated is to be found evidence of that official despotism and disregard of personal rights and liberties which a certain section of the medical profession aims at establishing, and which some Governments are inclined to encourage, more especially in Germany and America. Thus we read of a baker's wife at Strassburg, who in 1906 became suspected of being a "carrier." Suspicion fastened upon her in consequence of the illness of one of her husband's apprentices who suffered from stomach and bowel disorder, and the deaths of two lodgers in her house during the same year. She was brought *under police pressure* to the bacteriological station, forcibly examined, and declared to be a "carrier" of typhoid infection, and responsible for the illness and deaths which had occurred in her house. This woman was in perfect health, but had had typhoid fever ten years previously! Soper, in 1907, reported a case of a cook who took service in a New York family. After some months two cases of typhoid fever broke out—the chambermaid and a daughter of the house—the latter died, the former recovered. Suspicion falling on the cook, the unfortunate woman, after a severe struggle, was *forcibly dragged by the police to the detention hospital*, where she was examined by Drs. Park and Wilson, who declared that they had isolated the typhoid bacillus in

her excreta. A year later, in a further report on this case, Dr. Park mentioned that the victim of these investigations had been kept in detention since she was found to be a carrier, and that, though various intestinal antiseptics had been employed she still possessed the typhoid bacillus. In August, 1908, a case of enteric fever occurred on a farm in Aberdeenshire.* The patient was the farmer, who died. His housekeeper was accused of being a "carrier." In 1900 this woman had been in an asylum, and while there contracted enteric fever. Between that time and August, 1908, she had been in service in several places, where it was stated that some cases of possible typhoid fever, though not always diagnosed as such, had occurred. The Local Government Board of Scotland, instead of an intelligent investigation and reform of sanitary and dietetic conditions, contented itself with another scapegoat, and the housekeeper was offered an allowance of five shillings a week until she reached the age when she could be relieved under the Old Age Pensions Act, on condition that she would not engage in any work involving the handling of food. It is said that the housekeeper has consented. Indeed, how could the poor woman do otherwise? With the stigma of bacteriology upon her, and the terror of the ignorant and credulous around her, how could she hope to earn her living? In Germany, in 1905, a Sergeant B—— was accused of being a "carrier," and one of the proofs brought forward as significant was the fact that the shoemaker who mended his boots took typhoid fever.† The typhoid bacillus was located upon Sergeant B——, who though a hale, hearty man, and evidently a splendid specimen of the German artilleryman, was *isolated for two years*. After being mercilessly drugged—so much so at one period he lost 11 kilos in body weight in 29 days, after which result the investigators thought fit to stop the drug (hexamethylen tetramin triborate)—he was declared "cured," and permitted to resume his regimental duties.

It is remarkable, in many of the recorded cases of so-called carriers, that but scanty attention was given to the surrounding conditions, obviously tending to produce disease. The bacteriologists had evidently endeavoured to carry out Robert Koch's maxim by pursuing all research on human subjects, and fastening the source of infection on them only. For instance, Kayser's report of the Strassburg investigations in 1909 includes one of a family which contracted typhoid fever in a dwelling where the water was acknowledged to be unsatisfactory. The well which supplied the house was insufficiently protected from risk of contamination by the excreta of the household. The children drank of the well water. Shortly after two fell ill with typhoid fever, and one died. Not satisfied with this indisputable cause, the bacteriological verdict pointed to another mode of "transference of the infective agent,"

* Report by Dr. Watt, Medical Officer of Health for Aberdeenshire, 1909.

† Niepratschk, "Zeitschrift für Hygiene, 1909."

which was the mother of the children, who had had typhoid fever 14 years previously, and who was declared to be a "chronic carrier."
—*Dauerträger*.

In other cases of milk-borne infection more attention has been given to the alleged discovery that the milking man or swineherd could produce the *bacillus typhosus* than to the facts that the dairy farms were in urgent need of sanitary reform, that the pails were washed out in impure well water, that liquid manure sometimes was found to have splashed into the milk, and that effluvia arising from the imperfect drainage probably poisoned the milk standing in open pans.

In his report on "carriers" included in the Appendices of the Report of the Medical Officer to the Local Government Board for 1909-10, Dr. Ledingham quotes the German bacteriologist Forster as having stated that '*if we can cure carriers we can get rid of typhoid fever*,' and Dr. A. C. Houston, Director of Water Examination, Metropolitan Water Board, in a paper read before the Section of Bacteriology at the last annual meeting of the British Medical Association, in spite of assertions to the contrary, brought forward arguments which were intended to convey the idea that too much attention, time, and money have been given to sanitary measures, and not sufficient to those "living agencies" which act as transmitters of disease. He says: "Assuming that leaking drains do not cause contamination of drinking water or of food, their influence on the spread of disease seems very problematical. Nervous persons with hypersensitive imaginations can no doubt work themselves into a state of ill-health by worrying over bad smells, otherwise I believe the malignant influence attributed to foul odours has been grossly exaggerated."* But in the light of the instances that have been quoted, is not the only verdict which a sane hygienist can pass on the above statements—that bacteriologists are likely, by the misapplication of their investigations, and by culpable neglect of sanitary reform, to become a danger instead of an assistance to public health?

The tests at present employed to determine the presence of "carriers" are empirical in the extreme. Their number is legion, and their virtues and failures form the subject of incessant medico-interneccine warfare. After some tests carried out in institutions such as asylums or hospitals, 37 per cent. is the number given as being chronic or intermittent carriers, whereas with other tests 1 or 2 per cent. is the utmost to be found. Of the Widal test, now in constant use, Messrs. Bosanquet and Eyre write:—"It was at first hoped that in Widal's reaction we possessed a certain test for the existence of enteric fever; but we now know that this is not the case. On the one hand, a certain number of undoubted cases of enteric fever fail to give the reaction at all. Fatal cases are from time to time encountered which never showed any power of ag-

* *British Medical Journal*, Nov. 12, 1910.

glutination, but present *post mortem* the characteristic lesions of the diseases. On the other hand, cases which are not enteric may exhibit a comparatively high agglutinative power. . . . A drawback to the use of the test as a means of diagnosis lies in the fact that it does not appear quite at the beginning of the illness, at which time it is most needed as an aid to diagnosis. Thus, in enteric fever, it cannot be relied upon to appear before the second week of the disease; in plague it may be absent until convalescence."*

It is impossible to think too seriously of the mental misery inflicted upon many of the unfortunate "carriers," when they are informed by their bacteriological inquisitors that they have been responsible for the illness and death not only of strangers, but of near and beloved relatives. There are records of hundreds, and the case of Miss S., reported by Dr. Watt, Medical Officer of Health, Aberdeenshire, in 1909, is perhaps the saddest. At the age of 22 she had had enteric fever, and entirely recovered. At the age of 54 she, with her brother, managed a dairy farm in Aberdeenshire, and for 31 years they had been managing different farms. Naturally, during that period various cases of typhoid had occurred among the servants employed. Miss S. is now accused of being responsible for them all, and in 1908, when three servants were attacked by fever at her farm, she was declared a dangerous "carrier." I will quote the sequel from Dr. Ledingham's report already referred to:—"Operation was indicated in this case (that of Miss S.) largely because of the *depressed mental attitude of the patient, resulting from a knowledge of the numerous infections she had given rise to in others*, and also because of the fact that for many years she had suffered from attacks of indigestion and biliousness. I am indebted to Mr. H. M. W. Gray, surgeon, Royal Infirmary, Aberdeen, for kindly providing me with notes of the operation, which took place on November 12, 1908:—'. . . . Two large gall-stones were found, from which the B. typhosus was recovered. Unfortunately, the patient took the anæsthetic badly, and the contemplated removal of the gall-bladder and its diverticulum had to be given up. . . . Six weeks later the patient died. . . . An autopsy could not be obtained.'

"I conclude this review of the operative treatment of carriers with the reflection that no trustworthy evidence of permanent cure has so far been forthcoming."

What mental misery and suffering cannot be read between the lines of this terse and coldly technical record of her end. And is it not possible that Miss S. was prematurely killed by this pitiless theory, and as surely burned at the stake of this *pseudo* public-health as were ever the equally innocent victims of the Inquisition? How must she not have been tortured night and day by the thought of those to whom she was told to believe she had brought misery and death? Surely it is time for common-sense to step in, restore

* "Serums, Vaccines, and Toxines," by W. C. Bosanquet and J. W. Eyre, 1909.

sanity among the frenzied priests of disease and save the martyrs of their delusions.

Bacteriologists admit that hitherto no certain method has been devised of rendering typhoid-carriers free from typhoid-bacilli. The drug treatment and vaccine therapy have been entirely ineffective (Ledingham, Forster, and Thomson). It has been found that cases of *intermittent* "carriers" constantly occur. One month Mrs. W. was found to be full of *bacillus typhosus*, three months later the tests gave entirely negative results. But the next year she was again registered as a carrier. What will happen when it is discovered that for some months we many harbour the potential bacillus of one disease and at other times of the year we may produce all the others now known, and perhaps bacilli associated with new and now undreamt-of disorders? For it must always be borne in mind that diseases and their bacilli will change with their surroundings. Many diseases prominent in the Middle Ages have left us. Under modern sanitary improvement diphtheria, typhoid, measles, and small-pox have not the endemic terrors of 50 years ago. A hundred years hence "correspondence to environment," may evolve bacilli which, rendered pathogenic, will produce symptoms that in our days cannot exist. Cases have already been quoted of forced detention and isolation. In the Japanese and German armies numbers of units have been discharged for being "chronic" or even "intermittent" carriers. Men and women have lost the posts they had held satisfactorily for years, and are cast among the ranks of the pauperised unemployed through no fault of their own, shunned as though they were living 200 years ago, and had been accused of witchcraft or the "evil eye."

In the future armies will be disorganised, universities, trades, professions will be decimated, nations will be divided into groups of bacilli-containing persons which must be isolated one from the other. Old civic or geographical demarcations will be superseded by bacteriological ones and social life entirely remodelled according to the bacteriological standard. In the further pursuance of these discoveries, bacilli of all kinds, believed to be capable of producing every known and unknown form of disease, will no doubt be distinguishable in the healthy human body. The fact that they are rendered non-pathogenic by the normal immunity of that body will be overlooked.

To the blinded, disease-loving bacteriologist these bacteria-filled people will be but "cases" to be turned from their ordinary occupations, deprived of their professions and resultant incomes, watched as suspects, isolated, and—let us be frank in our prophecy—possibly imprisoned for periods extending over years.

Let us wake up from the lethargy of indifference and ignorance while there is yet time and escape the net of medical tyranny which is slowly but surely being thrown over us.

NOTE.—This article has been brought up to date.

THE NATURE CURE.

By KATE EMIL BEHNKE.

The object of my address is to bring before this Congress a comprehensive method for the prevention, cure, and alleviation of disease which owes nothing to vivisection or inoculation experiments, for it will be admitted that if such can be demonstrated the case for vivisection falls to the ground.

It might almost be thought, from many of the remarks of those who uphold the practice of vivisection, that in it lies the chief, if not the only, method of studying disease, and the only hope of learning how to cure, alleviate, or prevent it. Indeed, so much do we hear about a serum for this, and a serum for that, that the public is in grave danger of forgetting—if, indeed, it ever knew—that the only method of achieving and keeping health lies in right living. It was Sir William Collins, M.D., I think, who said: "Immunity to disease lies not in serums, but in pure blood." That is surely common-sense, and I think if we trusted a little more to common-sense in these matters we should find ourselves considerably better off. How in the name of common-sense, for instance, is pure blood likely to be achieved by the introduction into the system of the virus of a disease? Surely pure blood can be achieved by no other means than right living; that is to say, by living in accordance with the Laws of Health. Most of us only become aware of the existence of such laws by the unpleasant consequences to ourselves of breaking them, and, alas! for the most part we have to suffer again and again before any serious attempt is made to get to the root of the matter and remove the cause instead of the effect. We fail to see that illness is Nature's effort to get rid of the results of our mistakes in living, and, according to our temperament, we either accept the suffering as one of the inevitable trials of this life, or curse Providence for so afflicting us. Providence comes in for a good deal of blame for our own wholly avoidable mistakes. We need to realise that neither operations, drugs, serums, rest cures, nor change of air touch the cause of the trouble. Of what avail to take drugs? The system has only the additional burden of getting rid of them as well as the disease. Of what avail to remove the organ Nature has selected as the most suitable one by means of which to expel the disease? Of what avail to introduce the poison of another disease, the effect of which upon the system no man can foretell? Of what avail a rest cure, or change of air? Change of habits, that is what is needed; change of those things in our method of living which have caused the trouble; an unprejudiced, intelligent study of the laws of our being, and a determination to live in

accordance with, instead of, as is chiefly the case, in conflict with them.

We constantly hear people comment with surprise on the instinct of animals. It is thought most remarkable that an animal should, as the saying is, "know what is good for it"; for we, with our superior intelligence and all the so-called advantages of civilisation, seem to know less than the brutes what is good for us. We can neither trust our instincts, nor do we seem to have any exact knowledge on the subject. We make the same mistake with the animals that are under our control that we do with our children—force unnatural food and conditions of living upon them against their own clearly shown instinct, with the result that domestic animals fall victims to diseases similar to our own, which are for the most part unknown to them in their wild state.

Instinct is truly a wonderful thing, and even generations of wrong living have not been able to suppress it. It is nothing short of tragic to those who have had their eyes opened in these matters to see the natural instincts of children thwarted and suppressed at every turn, excess of clothing, unnatural food and drink being absolutely forced upon them, to their inevitable detriment, and to the detriment and degeneracy of the race. Natural instincts in children very soon reassert themselves under favourable circumstances, but with adults it is a longer process, and instinct can often not be trusted until the right methods of living have been adopted for some time.

Here, then, are lines of research the importance of which it is impossible to over-estimate. Let the money spent in inoculating and vivisectioning animals be devoted to the investigation into and spread of knowledge of the Laws of Health—let us have a Chair of Health at every University—and I venture to prophesy that even in our generation we should go far towards achieving immunity to disease, whilst life would be a very different thing for the next generation.

The chief factors which make for Health, and that condition of pure blood which renders us immune to disease, are Sun, Air, Water, Food, and Rest. Rightfully employed in our everyday life they will keep us well; therapeutically employed, there are few diseases which will not yield to them, if not as actual cures, at least to ameliorate them to an extent which is astonishing. To take one of these factors—food. It is hardly too much to say that the health and efficiency of the nation depend upon proper nutrition; yet few subjects are so little understood, and it is admitted that England does not possess laboratories with the necessary equipment or funds for its study. The late Professor Sir Michael Foster, the well-known vivisectioner, writing about this in April, 1902, said, "A full and careful study of the matter is urgently called for." And again:—

"It is of great importance that the mind of the lay public should be disabused of the idea that medical science is possessed of final information concerning questions of nutrition. This is very far indeed from being the case. Human nutrition involves highly complex factors, and the scientific basis for our knowledge is but small; where questions of diet are concerned medical teaching, no less than popular practice, is to a great extent based upon empiricism."

Dr. Gerrard, Demonstrator of Public Health at the Royal Institute of Public Health, writing in the "Lancet" of February 13, 1909, said:—

"There can be little doubt that the great mass of our population is entirely ignorant of even a fundamental knowledge of the meaning of the term 'food.'"

Sir Henry Thompson, in his "Diet in Relation to Age and Activity," said:—

"I have come to the conclusion that a proportion amounting to at least more than one-half of the chronic complaints which embitter the middle and latter part of life among the middle and upper classes of the population is due to avoidable errors in diet."

Is it not monstrous that whilst large sums of money are spent on so-called research, this subject, most important of all to the welfare of the community, is, as far as organised effort goes, practically virgin ground? The question of the nation's food, which is the key to the nation's health, is almost ignored by the State. For instance, eight years ago Dr. Thomas Read placed evidence before the British Dental Association showing that bread composed of roller flour causes destruction of tooth tissue, and that the alarming increase of dental caries dates from the time that stone mills were replaced by the roller mills now in almost universal use. At the beginning of last month (June, 1909), at the annual general meeting of the British Dental Association, eight years after this evidence had been brought forward, it was proposed, without the slightest attempt to explain the cause of the increase, that 4,800,000 children should receive free dental attention. This would entail the annual expenditure of a very large sum of money, an entirely unnecessary expenditure, for all that is needed is that stone-milled wholemeal flour should be employed. I can offer personal corroboration of this, both in myself and many other persons. Where stone-milled flour has been used for a time visits to the dentist become unnecessary. I shall be happy to give further information on this point to anyone who may wish it.

Take two more of the five factors which are indispensable to health—Sun and Air. To what extent do most of us avail ourselves of these, either in our daily lives or therapeutically? The sun is the source of life and energy—and we go to immense trouble and

ingenuity to avoid it. We cross the road and walk on the shady side; we shut it carefully out of our rooms, lest it should fade our carpets and furniture; and we dress in black and dark colours, and prevent its rays from reaching our bodies. As to deliberately using the sun for curative purposes, the idea in this country would till recently have been scouted as likely to lead to certain disaster. Sun Baths have been employed on the Continent in the system of treatment I am about to bring before you for over fifty years. Now from Canada comes an account, reported in the *Lancet* of November 21, 1908, of the treatment of Hip Disease by direct sunlight, with such successful results as would astound anyone to whom the method was new.

Then as to air. Despite all that has been said about the importance of fresh air and well-ventilated rooms, how many of us do even the best that our circumstances permit in this respect? Further, despite the much greater recognition of its necessity that now obtains, two all-important points are overlooked. First, that it avails us nothing to live in the best possible air, or to employ all our ingenuity to secure airy dwellings, if we fail—as do the large majority—to take that same air into our lungs. That this is so is evidenced by the spirometer, an instrument for registering the number of cubic inches of air taken into the lungs. Years of experience as a Voice Trainer has shown me that not one person in a hundred is able to register more than half or two-thirds their proper amount of air. This, of course, means insufficient oxygenation of the blood, poor circulation, anæmia, with the usual train of minor ills—tendency to colds, etc., etc. A few weeks' instruction in Breathing very soon remedies the deficiency—which no effort at the time had been able to make up—with a gain in vitality and improvement in general health which is startling to those who do not understand that breath is our vital element, that its function is blood purifying, and that to deprive ourselves of, say, half our proper amount is to deprive ourselves of half our vitality and resisting power to disease. As an instance of the therapeutic value of air I would mention an account which appeared in the *Lancet* of December 19, 1908, of almost sensational results obtained in Philadelphia and in Sydney in the treatment of pneumonia by placing the patients out of doors night and day, even in inclement weather.

Secondly, we have to learn that air should be used not only internally, but externally—that is to say, that the entire surface of the body should be, as it were, aired. We have yet to learn in this country the amazing therapeutic value of Air Baths. We need Sanatoria, such as are to be found all over the Continent, with Enclosures in which the Air Baths can be taken, and where the individual can be instructed how to incorporate them into his daily

life, and where, further, he will learn how unwise it is to encase the body in non-porous clothes. Nansen made a perhaps unconscious contribution of the highest importance to literature on hygiene in his book "On Snowshoes through Greenland" when he described how it was the custom of the Esquimaux to remove the non-porous fur garments in which they had been encased all day and disport themselves in the evening in their tents for a time without any clothing whatever, thus enabling the skin to perform the work that had been prevented during the day by the heavy, clinging, non-porous fur garments. Now, on the West Coast of Greenland, where the people had come under the influence of Europeans, they had been shamed out of this saving practice, with the result that the population has been decimated by consumption. It is said that in ancient Rome a boy was gilded from head to foot that he might take part in a procession as the God of Love, and that he died in a few hours. Very recently experiments have been made which show that this was no fiction. A person was enclosed in a cabinet with the exception of the head, and gradually all the air was extracted from the interior of the cabinet, when every symptom of suffocation was felt by the subject. It is clear, therefore, that total or partial exclusion of air from the body is productive of serious results, and it will consequently not be difficult to realise that Air Bathing as a therapeutic measure is of immense value.

On the Continent these natural therapeutic agents have long been in use, with conspicuous and ever-increasing success. The first Sanatorium of the kind was founded by Arnold Rikli at Veldes, in Austria, in 1855, and there are now similar ones all over Germany, and in France, Holland, Denmark, the Tyrol, Switzerland, and Italy. Every form of malady is treated except consumption and mental disorders, and these are excluded not because the treatment is unsuitable—on the contrary, it is held to be the only rightful method—but because such cases cannot be treated in mixed communities. The fundamental principle is that all disease is the result of violation of the Laws of Health; that cure, alleviation, or prevention are to be sought in the employment of natural remedies, viz., Sun, Air, Light, and Water Baths, Clay Compresses, Sleeping in the Open, Deep Breathing, General Physical Culture, Diet, etc., with a permanent adoption of the principles on returning from the Sanatoria to ordinary existence, careful instruction being given to the individual how to incorporate them into the conditions of his daily life.

The effect of the treatment on different people is truly remarkable. To all intents and purposes no attempt is made to treat specific disorders as such, beyond the employment of local relief in the shape of clay compresses and the adapting of the diet to

individual needs. The general treatment applies throughout, and the patient's system is stimulated by the powerful factors of Sun, Air, Water, and Clay into throwing off whatever the malady may be. A notable corroboration of this has just been provided in the experience of the open-air school which was organised two years ago at Borstall Woods. It was found that great improvement was effected in the general condition and health of delicate children, who rapidly put on weight, whilst at the same time it was found that various affections of the eyes and throat got well as the general health improved. No doubt these are the very cases upon which, under the usual town conditions, it would have been found necessary to perform operations on throat and nose. If such cures were obtained only as a result of being out of doors under ordinary conditions, it is not difficult to realise what must be the result of systematic treatment in the shape of Air, Sun Baths, etc. A striking feature of the Cure is the beneficial mental effect produced. Invalidism is conspicuous by its absence; the patient's attention is not directed to symptoms, and a cheerful serenity prevails in place of the atmosphere of depression and nervous irritability which is so noticeable as a rule where a number of people are under treatment.

In conclusion, I should like to describe some cases which have come under my own personal observation, the first at a Sanatorium in the Harz Mountains, and the others at the Broadlands Sanatorium, at Medstead, in Hampshire, the first of this kind to be established in England.

CASE I.—A woman of about fifty-four years of age. She had suffered for years from severe digestive trouble. It grew steadily worse, till everything she ate occasioned acute pain. Congestion in this direction had become chronic. I must here state that she had never had any form of skin trouble, or any boils or spots. After being at the Sanatorium ten days, going through the usual routine, an intense irritation of the chest, back and front, commenced, gradually spreading over the entire body, and the patient suffered torture from it, feeling inclined to tear herself to pieces. At first there was nothing to be seen, but in the course of a few days a severe rash of an unpleasant nature developed, accompanied by an offensive odour. The next development, as the rash gradually subsided, came in the shape of two tumours of a peculiarly offensive nature, one on the abdomen and the other on the leg. Clay was kept incessantly upon these, and whilst acting as a poultice none of the painful drawing and throbbing produced by poulticing were experienced. Smaller boils also broke out all over the body, which were treated in the same way.

In two months from the time of coming to the Sanatorium this patient left completely cured, with a perfectly clean skin and able to digest and assimilate her food with perfect comfort. Not a scar

was left on the skin where the abscesses had been. I should add that she had been a heavy, gross feeder, and had been accustomed to five meals a day. She had been put at the Sanatorium on to three meals a day, consisting chiefly of fruit, nuts, wholemeal bread, and milk.

CASE II.—A young man undergoing treatment at Broadlands developed an abscess. Had had precisely the same thing before, treated by poulticing and finally lancing, the whole process lasting some three weeks. This was treated at the Broadlands Sanatorium by the constant application of Clay—in addition, of course, to the routine treatment. In the inside of a week the whole thing had dispersed, immediate relief having been experienced from the use of the clay, and at no time was any of the previous throbbing or pain felt.

CASE III.—A young woman of thirty, who had had nervous breakdown after long period of strain and anxiety in nursing a relative. Suffered from chronic indigestion, occasional sickness, constant craving for food which was never satisfied after eating, intense fatigue, and weakness. Had previously been ordered nourishment every two hours. Two days after arrival at Broadlands was sick after a meal, and fasted for ten days, except for fruit drinks. For the first two days of the fast sickness and other distressing symptoms were incessant. A rash broke out on back and chest one week after arrival, which spread all over the body in raised red patches. This gradually died down, with one or two recrudescences, leaving the patient immensely relieved. The fast was broken at the end of ten days on grapes, and the patient took nothing but fruit for another week, gradually adding more solid food. A year has elapsed since the treatment at Broadlands, and the patient steadily improves in health, never having had any return of the digestive troubles. She has not resumed a flesh diet, her food consisting of fruit, nuts, and cereals, with eggs occasionally; and whereas formerly she was compelled to take nourishment practically every two hours—constantly waking up in the night and craving food—she now never takes more than three meals a day, and can go on two meals a day with perfect comfort.

CASE IV.—Young woman who had never been well since having typhoid fever three years previously to coming to Broadlands. For a year and a-half she had suffered from incessant headaches, of varying severity, sometimes so bad as to incapacitate her completely. Everything that her medical attendant could think of had been tried, and other opinions had been obtained. Nothing could be found in her general health to account for it, and several oculists were consulted in the belief that the headaches must arise from some defect in the eyesight. No defect whatever, however, could be discovered. After a short time at Broadlands the headaches

began to decrease, and at intervals, even at the end of one week, she was completely without them for the first time for a year and a-half. The patient remained at Broadlands for six weeks, and at the end of that time the headaches had almost disappeared, and when they were present were quite slight compared with what they had been before. The patient was quite clear that they had been occasioned by mistakes in diet, and fully understood how to avoid them in the future.

It has, of course, been impossible in the limits of a short paper to give more than a bare outline of the possibilities of this method of treatment, but I think I have said enough to show at least that until therapeutic means such as these have been thoroughly and impartially tested and found wanting there is no justification for the practices of vivisection and inoculation, involving as they do the expenditure of large sums of money and untold suffering and sacrifice of animal life.

THE EVOLUTION OF SANITATION.

By LEISA K. SCHARTAU. The Animal Defence and Anti-Vivisection Society.

In these days when every progress in the art of healing and preventing disease is attributed to experiments on animals, a retrospective glance at the history of sanitation is needful as an antidote to current erroneous ideas with regard to the origin of disease and its true prevention.

There can be no doubt that already, at the beginning of communal life, the need for sanitary arrangements made itself felt, and that practical experience taught primitive man that there was a lurking danger in impure water and decomposing food, and that, in some mysterious way, an accumulation of waste matter brought about death. With advancing civilization these vague notions took more definite shape, and the more cultured a community the more perfect were its means of disposing of its refuse, and of assuring a pure supply of the necessities of life.

In Nineveh, that ancient centre of a civilization, already almost forgotten before our history began, there existed an elaborate system of drainage, and there are signs indicating that the hygienic rules and stringent sanitary measures which played such an important part in ancient Hebrew life, were brought over from Egypt by Moses, though no doubt modified by that autocratic patriarch so as to suit the Israelitic temperament. We know that the old Egyptians possessed not only a strange insight into matters transcendental, but also an extraordinary amount of sound knowledge of the nature of physical phenomena. We have undeniable evidence of their advanced medical knowledge and surgical skill, and it is therefore evident that they must have known and acted in accordance with the laws which rule the health of the body social.

In ancient Greece, in the days when life was beautiful, and men cultured, material existence seems to have been robbed of its sordid sides. The State was governed with an ease which later times have vainly sought to imitate, and in communal life no note of discord was allowed to disturb the harmony. With the help of the unearthed remains from that golden period, our imagination is able to picture the life of the favourites of the gods with a great deal of accuracy. And to twentieth century matter-of-fact natures the artistic perfection of the image is but made more complete by the discovery of a marvellous machinery for dealing with objectionable waste products. In Roma la Superba, where the worship of the body had become a religion, everything appertaining to the beauty and comfort of life received minute attention. Until this day the aqueducts on the Via Appennina, which supplied the town with water, stand as a monument of æsthetic and practical genius, and we admire the

remains of a large sewer, which is considered to have been constructed some twenty-five centuries ago. It was these sewers which furnished Nero with silent tombs for the corpses of those of his citizens whom in moments of playful madness during his famous night rambles he had found pleasure in stabbing. It is on the pattern of the Roman municipal government that we have built our modern municipal systems, and it is an open question whether we have as yet attained the same perfection in detail. Already 500 years B.C. strict regulations concerning drainage, paving and cleansing of streets, preventing of bad smells, the purity of the water supply, the inspection of baths, taverns, etc., were in existence. A special law was in force forbidding the deposition of refuse in the streets or the casting out of any kind of rubbish through the windows. This mark of forethought reminds us sadly of the state of most European towns during the reign of Louis-Philippe or the Georges. The satirists of that day now and then gave vent to the outraged feelings of some poetical night wanderer who had been rudely awakened from his reveries by receiving the indescribable contents of some dubious vessel poured down on his head from a window above. And who has not laughed at the comical picture of some dandy returning from a nightly assemblée with lantern in hand, treading his way laboriously and carefully between the mounds of inconceivable filth and the puddles of stagnant liquid, when suddenly a spiteful gust of wind blows out his light. Out of the pitch dark night our hero again emerges in the light of some more fortunate wanderer, but how sadly changed! His spotless *costume de rigueur* bears the marks of the muddy embrace he has just received, his wig is gone, his dignity impaired.

But we must once more turn to ancient Rome. As time went on the worship of beauty degenerated into the worship of the beast. Self-indulgence had brought its usual consequences, and decadent men and licentious women sought stimulus for their jaded nerves in spectacles of bloodcurdling brutality. The time for a reaction had come. Slowly but surely the power of Imperial Rome had been undermined by the mysterious power of the teaching of Christ, the Nazarene. The worshippers at the shrine of the one God grew in numbers, and persecution only made stronger the hold of the new doctrine over the people. The new converts turned in loathing from the depths of degradation to which the joys of the flesh had brought the inhabitants of Rome. Anxious to free themselves from the bondage of the body they sought the other extreme and proclaimed the vileness of all physical things, and preached that the heavenly estate could only be won by contempt of the earthly frame which was the source of man's fall. Not from within alone arose the dangers which threatened the Roman Empire; the hordes of "the barbarians" were already on their way to make an easy prey of the remnants of a civilization once superb.

And now came the dark centuries of the Middle Ages in which man's innate love of beauty and purity seemed lost in the obscurity of barbarism, and was denounced by the ruling monastic spirit as heresy and the wiles of the Prince of Darkness. With these two powerful factors at work it was natural that the once firmly established ideas of sanitation and their relation to public health should vanish from the minds of men, and that the twin spectres, dirt and disease, should take possession of every human abode. The social conditions, once so masterly managed by the cultured Romans, were doomed to anarchy in the hands of the crude and superstitious mediæval ruler. The squalid misery in mediæval communities, with their entire lack of sanitation and the ravages of epidemic diseases which carried off whole populations, furnishes an interesting though pitiful contrast to the high standard of social health in the limpid and sunny atmosphere of antiquity. The lesson taught by these two pictures is as valuable and irrefutable as the one supplied by latter days' statistics. There were times during the Middle Ages when the social conditions, under which whole populations in Europe existed, were almost incompatible with life, when hunger would drive people to offer human flesh for sale in the market, when even the meanest domestic comfort was a luxury, when cleanliness and decency were out of reach of the majority, and when, as a consequence, disease on an immense scale prevailed. Fevers were the constant companions of the people, and every kind of filth disease abounded. Scurvy and leprosy became established agencies in social life.

A brief glance at some of the data of the sanitary history of London will help us to concentrate our attention on the main facts, typical, with slight deviations, of every large European town during the same period.

In the year of Our Lord 1300, the accumulation of every description of filth had reached such a pass in London that it dawned upon the authorities that it might be unwholesome as well as unpleasant to live in such odoriferous surroundings. The yearly death-rate was appalling and largely due to infectious diseases. In 1309 the discovery had had time to mature into an official order to the effect that all refuse should be carried to the Thames and deposited there. As the ground and the dwellings remained saturated with the dirt of centuries and no effort seems to have been made to drain off the stagnant pools of liquid refuse, no appreciable difference in the general health could be expected. On the contrary, there was an additional source of infection in the water supply of a large part of the population now being converted into a sewer. Already in 1345 Dowgate Dock was practically blocked up by filth, but things moved slowly in those days, and it was only in 1357 that King Edward III., after having been greatly inconvenienced by the stench during a journey along the river, sent out an imperative order forbidding the practice of

emptying refuse into the river, and commanding that it should be carted out of town. But, alas ! for neither the first nor the last time a king's word proved impotent, and in 1372 the state of affairs seems to have been just as bad, and a wrathful address had to be delivered to the Mayor-Sheriffs and the Aldermen of the City, threatening them with eternal disgrace if matters were not immediately mended. Some attention seems to have been paid to this last royal order, and fitful attempts were made to have the refuse removed to the outskirts of the city. But practically nothing was done in the way of supervision, and the carting away of the offal became more or less dependent on the sweet will of the individual house owner. And all this time the people died by thousands and pestilence reigned supreme.

To the many existing dangers to human life was added the evil of overcrowding, which, as the expansion of the boundaries of the town did not keep pace with the rapid increase of the population through immigration from the country, made itself more and more felt. In the years 1580-83, there were severe outbreaks of plague, and we find from that time an appeal from the Lord Mayor for help in checking the overcrowding and pointing out the dangers attending the conversion of an increasing number of large houses, once the dwellings of well-to-do people, into small tenements.

In 1584 it is recorded that it was thought necessary, in order to stay the spread of infection in the city, to forbid any more burials in St. Paul's churchyard, as it was literally filled, one layer of dead bodies being deposited on the top of the other in rapid succession, so that recent graves had had to be made so shallow that it was practically impossible to open the ground anywhere without unearthing corpses or parts of corpses. Most of the burial grounds at that period were closely built in by houses, and many a gruesome tale was told of sights beheld from the surrounding windows, when the gravedigger was at work making room for some new inhabitant. But even more ghastly tales could have been told of the silent but sure work of disease spreading from the dead to the living. The overcrowding in the city of the dead reached such alarming proportions that the vaults underneath the churches were filled to their utmost capacity with corpses, one coffin being piled up on another right up to the ceiling. The consequence was that through every crack in the church floor filtered the deadly emanations of decomposition, and it could be truly said that the living went to church to prepare themselves for death. The fragrant herbs which the devout matrons and maidens were wont to take with them can but in some small measure have concealed the stench, and no magic herb bags carried round the neck to ward off infection can have been of any avail against the death-bringing miasma which in those days mingled with the incense in the places of worship.

In 1583 the City of London received, through the Council, a pressing command from Queen Elizabeth "that they should see that all

infected houses were shut up, and provision made to feed and maintain the sick persons therein, and for preventing their going abroad; that all infected houses were marked, the streets thoroughly cleansed, and sufficient number of discreet persons appointed to see the same done. They desired to express Her Majesty's surprise that no house or hospital had been built without the City in some remote place to which the infected people might be removed, although other cities of less antiquity, fame, wealth, and reputation, had provided themselves with such places, whereby the lives of the inhabitants had been in all times of infection chiefly preserved."

Though later sanitary reformers have scorned the idea—and rightly so—of closing up every infected house, thus dooming all its inhabitants to the same fate and forming veritable centres of infection, which on their reopening were likely to be the cause of fresh outbreaks of the epidemic, Queen Bess's ideas on isolation in special hospitals mark a decided stride in sanitary evolution.

By 1625 pest-houses existed, and in that year the Lords of the Council complained that nothing was done to prevent the spread of infection by removing infected persons to these houses or by burning the clothes worn by the deceased. That London was still visited by plague almost constantly is not difficult to understand when we consider the state of the densely populated city. No system of drainage or sewerage existed, and in 1628 the King complained of "the excessive quantities of filth lying in the streets." The terrible ravages of the disease continued up to 1665-66, which was called "the year of the Great Plague," and which brought desolation to the city. It was considered to have swept away more than 100,000 human beings in six months.

Had this state of things been allowed to go on, the London of that time would have had no future. It could only have been a question of a comparatively short time before it would have ceased to exist—a case of suicide through ignorance. But it was otherwise ordained. In 1666 the great fire laid the whole city in ruins, cleansing it from the accumulated disease germs of centuries. The lovers of the antique and the delvers into the romance of the past have bitterly grieved the loss of that many-gabled and picturesque old town. They have conjured up alluring pictures of dainty maidens in many-coloured gowns and high-heeled shoes tripping through the narrow winding streets, above which the protruding upper stories of the houses almost met, leaving the gangway in semi-darkness. But they have left out the foetid odours arising from the accumulations of dirt on the ground, trodden by those little feet in the buckled high-heeled shoes, they have omitted to mention the deposits of ordures of generations stored up in the vaults underneath the fascinating old houses, or forming enormous cesspools in their immediate vicinity, nor have they told the tale of the deadly diseases harboured in the dark and unventilated rooms, where the dainty maiden lived her life and met her death.

A new city rose on the ruins of the old one in an amazingly short time. That the cruel lessons taught in the past had not been altogether fruitless was demonstrated by the improvements in the new plan. The streets were made wider, more open space was allowed round the houses, attempts at sanitary arrangements were made here and there. It is obvious that the idea of the connection between dirt and disease was being more clearly grasped, though not sufficiently to induce radical reforms. Habits of centuries weigh heavily on the human mind and cannot be shaken off except very gradually. In time the old evils reappeared and were offered but a lame resistance; the refuse was again allowed to accumulate, and the dangers of imperfect drainage or total lack of drainage became apparent once more. But in spite of the scantiness of the improvements, London after the fire never experienced such a high mortality as during plague times before. Yet, during considerable parts of the eighteenth century the death-rate of London was more than double that of the present time. That Levantine plague did not reappear can only partly be attributed to the improved sanitation. The disease in its European guise seems to have spent its energy, and, like many other diseases which have afflicted humanity, died a natural death. The elements which had once rendered the human soil fertile to the germs of plague were eliminated, and the disease-poison could no longer flourish.

At the beginning of the reign of William IV. in 1830, there were cesspools under almost every house, rich and poor. The refuse of private premises was stored up or disposed of according to the wish of the resident. The same state of things prevailed at the close of his reign. The wise words of warning which had been written and spoken already during the preceding century by men within the medical profession, who had had a clear insight into the origin and nature of zymotic diseases and their true prevention, had been unheeded. The consequences were not slow in making themselves felt. In 1831 Asiatic cholera made its first appearance in Europe, and brought horror and death wherever it passed. But with the new century a new era had dawned in England. Men of intelligence and heart woke up to a realization of the inhuman conditions under which the working population lived and died, and of the appalling sacrifice of human life through callous neglect. Inquiries were instituted into the existing industrial and sanitary conditions, and the state of things that was revealed was horrible enough to shake the thinking part of the community out of their lethargy.

The year 1838 marks the beginning of sanitary reform. Men like Edwin Chadwick, and Thomas Southwood Smith became pioneers of the new movement. Their close acquaintance with actual facts, and their warm indignation, made their statements weighty, and a Royal Commission was appointed "to inquire into the health of towns and populous places." The Report was published in 1845,

and contained a mass of evidence of such a character that it would have made it imperative on the part of even the most stolid Parliament to take action. It was found that the annual loss of life from filth and bad ventilation equalled the loss of life in any modern war. Dr. Southwood Smith calculated in his evidence that 40,000 deaths annually—taken at a low estimate—were attributable to insanitary conditions. Half the population in Whitechapel was reckoned to suffer from fever, and in the parish of St. George the Martyr the number was 1,276 out of a total of 1,467. The following from Dr. Smith's notes will give an idea of the surroundings in which the poorer classes dragged out their existence :—" Alfred and Beckwith Rows consist of a number of buildings, each of which is divided into two houses, one back and the other front ; each house is divided into two tenements, and each tenement is occupied by a different family. These habitations are surrounded by a broad open drain in a filthy condition. Heaps of filth are accumulated in the spaces meant for gardens in front of the houses. The houses have common privies, open, and in the most offensive condition. I entered several of the tenements. In one of them, on the ground floor, I found six persons occupying a very small room, two in bed, ill with fever. In the room above this were two more persons in one bed, ill with fever. In this same room a woman was carrying on the process of silk-winding. The window of the room is small, capable, if wide open, of ventilating the room very imperfectly. . . ."

The reports from Bethnal Green, Whitechapel, and, in fact, the majority of the parishes of London, spoke of uncovered sewers, stagnant ditches and ponds, gutters full of putrefying matter, and pointed out that it was invariably in the streets, courts, alleys and houses near these accumulations of filth that fever first broke out and became most fatal. It was quite common for whole streets to be without water supply ; the poor inhabitants, on their return from work, had to fetch water in jugs from some more or less distant pump. Under such circumstances any attempt at cleanliness was out of the question.

The first Public Health Act was passed in 1848.

It was not to be expected that the results of centuries of ignorance and neglect could be wiped out in a day, even if the authorities had put more earnest will into their efforts, and it is not surprising to find that many of the grave evils of old still continued. From a report of one of the Medical Officers of Health, appointed under the new Act, we gather that in 1859 the wells were but receptacles of the washings from the streets, the off-scourings from the manufactories, the permeations from cesspools, and the filterings from the graveyards. Also the death rate still continued to be very high. In 1858 another Public Health Act was passed, and matters took a decided turn for the better. The water supply was improved, many new sewers were constructed, a number of cesspools removed, and

the drainage work received serious attention. The result was almost immediately apparent. In Whitechapel the cases of fever had diminished from 1,929 in 1856 to 190 in 1860. The Medical Officer of Health said in his report for the latter year :—" This diminution may be fairly attributed to the additions made to the sewerage of the district, the improvements effected in the drainage of 2,172 houses, the abolition of 3,002 cesspools, the better paving of many of the courts, the systematic inspection, etc., of houses where fever occurred, the removal of 37,607 nuisances, and to the abolition of several offensive trade nuisances." The experience of Whitechapel was the experience of every other district of London.

Sanitary reform has been steadily carried on along the lines indicated in the above extract, and with growing knowledge its work has been extended and rendered more efficient. The results can be sufficiently measured by pointing out once more that the present death-rate is less than half the one prevailing 150 years ago. A detailed account of the latter part of the history of sanitation would deserve an article of its own, but for our present purpose the brief outline given here is suggestive.

In the light of past experience and present knowledge it is becoming an established fact that all disease is the result of dirt, in the wider sense of the word. Plague, cholera, fevers, smallpox, leprosy can be, and have been, stamped out by cleanliness. Consumption has its origin in unclean conditions of life, whether among the poor or the rich, and it can be fought successfully by hygiene. In the United States the official statistics give the yearly figure of those cured from consumption by the open-air treatment as 200,000. Cancer is considered by a growing number of medical men to be directly due to impure food and a tainted water supply. The origin of diphtheria can undoubtedly also be traced to lack of hygiene, personal and social.

The one road to health is clearly indicated by the history of the past: sanitation and more sanitation. The work is not accomplished yet; it requires time to undo accumulated mistakes and to live down inherited tendencies. It demands united action and generous financial outlay. Above all, it requires that the medical profession, as a whole, concentrate its attention on the lessons taught by the history of disease and devote its energy to teaching the people their true application. As long as the men who should be the guardians of public health devote their skill to the cultivation of disease in living bodies, their work will tend to undo the good accomplished by sanitary measures. As long as the money of a charitable public is applied to the breeding and disseminating of the very disease poisons which it is the aim of Sanitation to stamp out, its efforts must remain comparatively futile.

The true Preventive Medicine of the Future will be Sanitation, built upon an increasing knowledge of hygiene.

LES CHIENS DE TRAIT.

Par C. VAN HOORDE.

Je tiens tout d'abord à déclarer hautement, ici, que, n'étant pas déléguée officiellement par une de nos sociétés protectrices de Belgique, pour parler des chiens de trait, j'accepte, seule, toute la responsabilité de mes paroles et de mes opinions.

Il me suffit de savoir, qu'il y a, de part le monde, beaucoup de personnes qui pensent comme moi, qui compatissent comme moi à toutes les souffrances des victimes innocentes de la brutalité humaine ! Et c'est au nom de tous ceux dont le cœur est plein de pitié et d'amour, que je vous parle.

Il m'est aussi très doux et consolant de faire appel à la pitié devant un auditoire conquis d'avance à toute cause juste et belle ; en m'adressant ici aux délégués des sociétés protectrices répandues dans le monde entier, j'ai l'heureuse satisfaction de me dire que je parle devant ce que l'humanité compte de plus noble, de plus grand, de plus éclairé dans la voie du progrès et de la civilisation !

S'il est vrai que Paris est l'enfer des chevaux, il est malheureusement vrai que la Belgique est l'enfer des chiens ; je parle bien entendu des infortunés parias de la race canine : les chiens de trait !

A Bruxelles, et dans les autres villes importantes de mon pays. il y a encore moyen, parfois, d'arriver à faire respecter les règlements de police ; je dis "parfois" parce que la plupart du temps on se heurte à une telle indifférence, à une telle mauvaise volonté de la part des agents, qu'il faut un courage vraiment héroïque pour exiger d'une autorité supérieure, la mise en vigueur du règlement. Là aussi, le plus souvent même inertie, même mollesse . . . et pendant ce temps les pauvres bêtes continuent à souffrir leur douloureux martyre.

Chaque jour, parfois dès l'aube, commence le cortège lamentable des différents attelages à chiens : les maraîchers, les laitiers, les chiffonniers, les marchands de sable, de charbon, de bois, les boulangers, les blanchisseurs, les joueurs d'orgue, etc., tous se servent du chien comme moyen de traction, et comme souffre-douleur, le plus souvent !

Il en circule des milliers de ces chiens de trait dans nos rues, et sur ce nombre, combien y en a-t-il qui sont dans les conditions voulues de santé, de force, et de bon entretien ? Combien y en a-t-il qui sont bien attelés, qui tirent une charge proportionnée à leurs forces ? Oui . . . combien ?

Au risque d'attirer sur moi toutes les malédictions de la police bruxelloise, je déclare que sur cent chiens, il n'y en a pas quatre-vingt-dix, qui sont dans les conditions requises par la loi ! Oh ! les

règlements sont là—très beaux—très complets, admirables même ! Mais comme toujours, ils ne sont qu'exceptionnellement mis en pratique !

Il y a quelques années, les sociétés protectrices belges émirent le vœu de la suppression totale de tous les attelages à chiens, mais ce remède radical fut repoussé avec indignation—non, toutefois, par manque de sympathie, mais simplement dans un but politique : le gouvernement craignit de mécontenter les électeurs—d'abord—et à la suite d'une pétition au roi, signée par tous les maraîchers du pays—les idées et les désirs humanitaires furent vaincus par la politique ! Et voilà pourquoi, à moins d'une intervention presque miraculeuse, il y aura toujours des chiens de trait en Belgique !

Si, comme je vous le disais tout à l'heure, il y a encore un semblant de surveillance dans les villes, ce semblant même fait absolument défaut dans les campagnes, et là se passent des actes inqualifiables, des horreurs sans nom ! Je ne puis, dans ce bref résumé, vous dire tout ce que j'ai vu, ni vous relater tout ce que j'ai entendu ; il y en aurait pour remplir des volumes.

C'est surtout dans les Flandres que se commettent les pires abominations ; pour les détails lisez le touchant récit de Ouida : " A Dog of Flanders," et " Friends of Mine " de Mrs. Corbet-Seymour.

Ah ! le malheureux chien qui naît là-bas, peut bien laisser toute espérance ! ... Là, les mœurs paisibles et douces, et les sentiments de pitié envers les animaux, sont une exception.

La population des Flandres, surtout celle des campagnes, est non seulement abrutie par l'alcool, mais elle est encore encrassée dans l'ignorance, dans la plus grossière superstition, et dans le plus étroit et farouche bigotisme. Vous figurez-vous alors ce qu'est un chien pour des êtres pareils ? Le chien, pour eux, c'est la véritable bête de somme, et il y est exploité de toutes les manières : non seulement il tire la charrette surchargée de provisions et de marchandises diverses, au poids desquelles s'ajoute encore celui du maître, ou de quelques enfants ; mais le pauvre chien doit aussi, pendant des heures, faire marcher la roue motrice du moulin à beurre ! C'est le supplice du tread-mill infligé à un innocent animal.

Quand vient enfin le moment où, malgré les coups de pied, et de pointes de fer et autres tortures, le chien refuse de se lever, quand tout ce qui lui reste de sa misérable vie se concentre dans une muette prière de ses bons yeux, dans une timide caresse pour son infâme bourreau, alors le jour de la délivrance a enfin sonné pour le pauvre chien fidèle, mais sa mort sera, le plus souvent, aussi atroce que sa vie.

Oui, pauvre bête, pendant des années tu as souffert sans te plaindre, de la faim, de la soif, de la chaleur et du froid, de la fatigue et des coups, tu as servi ta brute de maître jour et nuit, sans relâche, avec une sublime fidélité ; à présent tu es à bout ; vieux, malade, in-

ferme, tu ne vaux plus rien qu'une pierre au cou et la noyade dans la mare voisine ; alors, sois encore heureux. ... C'est vite fini !

Mais il y a d'autres moyens de mise à mort dans les Flandres : le chien qui a cessé de plaire est souvent battu : coups de gourdin jusqu'à ce que mort s'en suive—ou bien il est enterré vivant !

Cette vie d'un pauvre chien n'est pas une malheureuse exception. Non, hélas, chaque jour compte des centaines de martyrs dans la race canine ! Chaque jour des milliers de ces parias s'éveillent pour recommencer le lugubre pèlerinage vers la mort libératrice ! Chaque jour, de toutes les campagnes belges part le défilé lamentable. Je les vois, les courageux et bons chiens de trait ; il y en a de toutes les tailles, de toutes les couleurs, de tous les âges, il y a les faibles, et les forts. Il y en a de tout jeunes, attelés déjà sous la charrette, ou à côté de leur mère (pour apprendre à tirer), il y a les pauvres vieux aux os saillants sous la peau, il y a les miséreux, les affamés, les efflanqués, les galeux, les infirmes et les malades. Tous ils vont le long des routes, sous la neige, la pluie, ou le soleil torride ; tous ils vont, blessés par les harnais, et par une muselière cruelle, tous ils vont, tirant leur lourde charge, tous ils vont sous les injures et sous les coups ! Souvent il y en a qui, mourant de soif et de faim, éreintés, fourbis, les yeux hors de la tête, la langue violette, tombent pour ne plus se relever—peut-être. Alors, si l'homme qui les conduit possède seulement l'ombre d'un sentiment de pitié, il détellera le chien, et le couchera sur la charrette, et lui donnera quelques soins. Mais le plus souvent il l'abandonnera sur le bord de la route. ... Que de chiens ont été trouvés ainsi, et ensuite conduits par des gens charitables à notre asile de Haeren, pour y finir leurs jours dans une heureuse et paisible retraite !

Oui, je les vois tous, mes humbles frères, les chiens ! Je ressens leurs misères, leurs douleurs, et il me semble que je porte aussi, comme eux, le poids de leurs injustes souffrances. Oui, injustes, car les douces bêtes n'ont rien fait pour tant souffrir ; et quel bel exemple ne nous donnent-elles pas ? Elles nous aiment, et nous sont fidèles, que nous soyons riches ou pauvres, beaux ou laids, heureux ou malheureux, jeunes ou vieux....

Pour nos chiens nous n'avons jamais de rides, ni de cheveux blancs....

Mais ce qui est admirable et sublime chez le chien, c'est qu'il aime, malgré les mauvais traitements, les privations et les coups, c'est qu'il aime, dis-je, et qu'il défendra jusqu'à la mort, s'il le faut, son maître, celui-ci fût-il même le plus cruel des bourreaux !

HOLLAND'S DISGRACE.

By M. J. TEUNISSEN.

Old, picturesque Holland, with its queer national dresses, its beautiful cattle farms, its most gracious Queen, is fairly well known to everyone, either from personal visits or from photographs. You have admired our Rembrandt; you have no doubt read Motley's work, and Jerome's tales, and many a book of Maarten Maartens. And, looking back, you seem to enjoy again the glorious sky, the wonderful corners in town and village. It might be, it seemed to you, a land of beauty and happiness. But did you never realise that there is sorrow and pain? Has the sight of poor, ill-treated animals never spoiled the pleasure of sight-seeing? Spain has its bullfights, France and Italy, in its southern parts, horses and donkeys in very poor condition, but Holland alone has the dishonour of little, underfed dogs doing horsework, and more than that.

Our Queen-mother once spoke the royal words: "Let a small country be great in everything in which it can be great." We know too well that we are not great, that we are among the smallest of all countries in regard to our animal protection. Two insignificant sections deal with cruelty to animals in our code of penal justice. No law or bye-law exists protecting the best friend of man—the faithful dog—against barbarity, roughness, and unjust economical conditions.

One must not blame the owners too much. It is not their fault that they are not educated in humane feeling, civilisation, gentler morals. They have to earn their living—and a very poor living it often is—and they will kill the dogs in doing it, *as long as the State does not take energetic steps to prevent it*. They are forced to ill-treat the poor animals in many a case. Early at day-break you will see a number of carts drawn by one, two, or three dogs, of quite small size leaving fish depôts as soon as the fish comes in, running continuously for miles and miles, from Ymuiden to Purmerend sometimes. He who first reaches the next town or village is sure to sell his fish; he who comes later cannot, so he cannot give any rest to his poor fellow-worker. He has to beat the poor creatures to their utmost. *Only strict Government measures applying to everyone can make competition fair*, and put an end to the heart-breaking sight.

Now, why does not the Government do it? Or, if it could not prohibit it entirely, why does it not make stringent bye-laws as to the size of the dogs, the harnessing, the number of persons to be carried, and the general treatment? Sometimes you see four, five grown-up people, a heavy cart, and two small dogs. They scarcely get anything to eat except what they find in the streets, which is not much, as Holland is "so clean." They have no

shelter if it is raining ; they don't live long, but dogs are cheap, and you buy a new one at about one guinea.

Why must this be? Because the greater part of so-called, well-educated Dutch people are not more civilised than the poorest man in the street.

Civilisation is protection for the weak. And Holland cannot claim a deep-rooted civilisation as long as there is general indifference to be found as to the " draught dog."

Even large business firms in the Hague are not ashamed to use dogs in carts. You may see even in the better parts of every town people selling fruit from carts with dogs in harness. When carts come near the footway, where the snow and rain make the street worse than anywhere else, the dogs must lie down in pools of slush—that is, if they are not harnessed so stupidly and cruelly that they cannot lie down at all.

It is characteristic that in Holland bad weather is called " dog's weather " ; that a very poor life is called " a dog's life."

Worst of all is the centre of the country—the province Utrecht. What may be seen there day after day our pen cannot describe. Why is it? Because local government pretends that the State has to make the laws ; that it is not their duty to prevent cruelty. Formal conformity triumphing over real feelings. But you may feel sure that they would take measures if only the upper and middle classes took the matter in hand. You must not, however, expect this sort of thing of cold-blooded Dutchmen or Dutchwomen. Some of them feel they would like to put an end to the discreditable state, but what is their power against the overwhelming general indifference? Never is the cry " Protection of dogs ! " heard in any election. Ladies turn their heads if their carriage passes a dog-cart ; only some young, foolish girl will from time to time give utterance to her indignation.

So we must elaim the support of foreigners. Foreign example has done a great deal. In the southern part of Limburg large, well-fed dogs, well harnessed, are seen, owing to foreign influence.

Now what can you do for us? You don't speak our language, so you cannot interfere with cart-owners. But if you see—as will often be the case—a cart waiting outside a restaurant, where its owner is taking a cup of coffee or a dram—do give the poor dogs a jug of milk—of hot milk in winter—which will not cost you much. And if you find the dog is wounded or ill, do write down the number and town you will see on each cart. Write to the Mayor—he is the responsible person, being the chief of the police. Very probably he will not care. But if he receives letters every time it will annoy him, and at least he will give a thought to it. And write to the Society for the Protection of Animals. Exactly as in Italy, you find the address of this Society everywhere in four languages ; and if you can, give a contribution every year to the Society for the

Protection of Dogs. The name of the secretary you can find in every hotel in a conspicuous place.

Write to the papers; they understand your language. Complain to the manager of your hotel, complain to the Vereeniging van het Vreenedelingenverkeer. Tell them your pleasure is spoiled; tell them you do not want to come back to a country where such cruelty is found. Perhaps you may succeed where we fail. Then something will have been attained.

A law has been brought in by the former Minister of Home Affairs, Mr. Rink, to the State Council, but up to the present moment the Minister, Mr. Hoemskerk, has not presented it to the Second Chamber. Still, it is not a radical law to prevent the use of dogs for pulling carts, but it would improve the condition of the sufferers. This measure ought and must be made law.

L'ŒUVRE DE LA SOCIÉTÉ PROTECTRICE DES OISEAUX "SVALEN" EN DANEMARK ET L'INFLUENCE DES IDÉES PROTECTRICES SUR L'ÉDUCATION DE LA JEUNESSE.

Par L. MEHRN, LIEUT.-COLONEL.

La Société protectrice des oiseaux "Svalen" a été fondée en 1897. La direction est à Copenhague.

En premier lieu elle s'occupe de tous les travaux qui ont rapport à la conservation des oiseaux : elle prend part aux efforts internationaux contre les massacres d'oiseaux dans le Sud, cherche à combattre le port des plumes d'oiseaux sur les chapeaux de femmes, prépare des nids artificiels et nourrit les oiseaux sauvages en hiver, fait paraître des publications pour éveiller l'intérêt de la jeunesse et la gagner à la cause des oiseaux.

Le nombre des membres est de 5,300. La société comprend 100 cercles répartis dans tout le pays. Chacun de ces cercles est présidé par un gouverneur (lequel peut être une dame). La tâche de ces gouverneurs est de s'occuper de tout ce qui concerne les oiseaux ; de veiller à ce qu'il leur soit donné de la nourriture pendant l'hiver, à ce que des nids leur soient fournis lorsque le printemps approche. Ces nids sont fabriqués en grand nombre en Danemark.

Le Danemark a une très bonne loi sur la chasse, qui est d'accord avec la Convention de Paris (1902), et la surpasse sur plusieurs points.

On cherche à éveiller l'intérêt de la population, et à l'éclairer sur toutes ces questions pleines d'importance au point de vue agricole et forestier.

L'année dernière le "Svalen" a envoyé une circulaire à un grand nombre de sociétés protectrices des animaux, pour les engager à essayer d'obtenir de leurs gouvernements des propositions de lois qui puissent empêcher la mode malheureuse d'orner de plumes les chapeaux de femmes. (On dit que de 200 à 300 millions d'oiseaux sont annuellement sacrifiés pour cette mode.)

Pendant que cette tentative était en train, nous apprîmes qu'un projet de loi prohibant le commerce de certains espèces de plumes ait été présenté à la Chambre des Lords du parlement anglais.

Le "Svalen" a soumis au ministère de l'agriculture danois un projet de loi conforme à la loi anglaise.

Pour développer chez l'enfant des sentiments de bonté et d'intérêt envers les animaux le "Svalen" a publié un petit tableau destiné à être affiché dans les écoles. Ce tableau contient une liste de règles de conduite à l'égard des animaux qui se rapportent en même temps aux choses les plus simples et les plus familières dans notre contact journalier avec eux.

En second lieu le " Svalen " qui s'occupe non seulement des oiseaux, mais aussi de tous les autres animaux, s'efforce de provoquer une vive agitation, à l'effet d'obtenir des lois concernant l'abatage des bestiaux, et de même des lois contre la vivisection.

La présidente de la société, Madame la Colonelle Malvina Mehrn, a, par ses articles dans les journaux, lutté très énergiquement contre l'usage de couper la queue des chevaux, et nous tâchons d'attirer l'intérêt du gouvernement de manière à obtenir aussi des lois contre cette coutume. Cette mode a, ces jours derniers, occasionné chez nous plusieurs cas, très graves, de mauvais traitements infligés aux chevaux. Si l'Angleterre voulait faire le premier pas en faveur de ces lois, je crois que les autres pays suivraient bientôt son exemple.

L'œuvre du " Svalen " a été appréciée et encouragée de plusieurs façons. Le Prince Royal de Danemark est le " Protecteur de ' Svalen.' " Sa Majesté la Reine d'Angleterre en est membre honoraire.

J'ai cité comme une des tâches du " Svalen " : *gagner la jeunesse à la cause des oiseaux*. Ceci est un point essentiel.

De nos jours, l'éducation paraît consister en une accumulation des connaissances. On croit probablement que ces dernières fortifieront les hommes dans la lutte pour l'existence, ce qui est vrai, mais lorsque, peu à peu, ces connaissances seront passées par tout le monde, leur valeur sera diminuée et elle seront peut-être une source de mécontentement et même de mal-être.

Il me semble que ce qu'il s'agit maintenant de développer et fortifier, ce sont les sentiments du cœur, sentiments qui, en vérité, forment la base de l'activité humaine dans ce qu'elle a de plus noble.

C'est un fait bien connu que l'enfant a par nature, une certaine tendance à vouloir dominer et même à tyranniser. Un des meilleurs moyens de mettre l'enfant dans la bonne voie, c'est de lui donner l'occasion de sentir quelque responsabilité. Longtemps avant que l'enfant puisse comprendre la haute portée des égards envers les hommes, il est possible de lui apprendre—simplement par le pratique—à avoir des égards envers les animaux. Dans les établissements d'éducation, on devrait saisir toute occasion qui se présente, pour apprendre aux enfants comment il faut traiter les animaux. Il faudrait même, à vrai dire, avoir des leçons spéciales sur ce sujet.

Un petit garçon de quatre ans, par exemple, peut très bien être chargé d'une petite commission de cette sorte : donner de l'eau au chien de garde. On lui dit : tous les matins, à telle heure, tu donneras une jatte d'eau au chien. C'est tout ce que le petit enfant aura à faire, mais de cette façon naître en lui un sentiment de responsabilité.

L'importance de ces considérations est d'autant plus grande que dans notre société l'animal est considéré juridiquement comme un être hors la loi.

Et pourtant que d'aides précieuses nous trouvons parmi les animaux dont tant nous donnent toute leur énergie et sont si peu exigeants ! Ils sont satisfaits de ce qu'on leur donne et souvent si reconnaissants des moindres soins que nous avons pour eux !

Il y a des gens qui, s'appuyant sur l'Ecriture Sainte, sont d'avis que l'homme est, de droit, le maître absolu des animaux et peut les traiter comme il lui plaît. Mais ne peut-on répondre à cela, en s'appuyant de même sur l'Ecriture Sainte que la faute de l'homme a chassé aussi les animaux du paradis, ce dont ceux-ci pourraient bien leur demander raison.

Bien traiter les animaux est propre à développer chez l'enfant, chez l'homme les sentiments les plus délicats, et ces sentiments se manifesteront également dans les rapports des hommes entre eux. L'ami des animaux est aussi l'ami des hommes.

L'IMPORTANCE DE LA PROTECTION DES OISEAUX POUR LES PAYS DU NORD.

Par CONSTANCE ULLNER.

Nous avons de nombreuses raisons pour protéger les animaux. La question peut être envisagée au point de vue utilitaire, mais elle a aussi un côté moral qui sera considéré en premier lieu par toute personne dont l'âme est droite, sensible et délicate.

Nous sommes depuis longtemps convaincus que la protection accordée aux animaux a pour effet d'être salubre à l'homme lui-même. Aucun bien ne peut être le résultat d'actes injustes et cruels, et à n'en pas douter, les hommes seraient plus heureux s'ils vivaient plus en harmonie avec toute la création, et traitaient les animaux avec justice et bonté.

Seule, les hommes vraiment bons peuvent être heureux, et les ennemis de nos petits oiseaux, les personnes sans pitié qui participent à leur destruction, ne doivent pas connaître le vrai bonheur.

Combien me semblent coupables ces femmes vaines, avant tout soucieuses de se parer élégamment, qui portent des chapeaux garnis d'aigrettes ou de plumes, et refusent d'écouter les arguments de ceux qui protestent contre cet usage barbare. Si on tente, par exemple, de leur exposer de quelle façon cruelle on obtient les plumes de héron blanc, elles répondent légèrement que ce qu'on raconte est exagéré. Elles ne veulent pas comprendre, ne veulent pas savoir.

Nous avons des chiffres, cependant à l'appui des faits.

C'est surtout en Italie, en Espagne, Dalmatie, Turquie, Belgique, au Maroc, en Egypte, et en Amérique qu'on fait la guerre aux oiseaux :

En Italie 250 millions de petits oiseaux *utiles* sont tués chaque année d'une manière si cruelle que je vous épargnerai le récit des tortures auxquels ils sont soumis. . . .

Aux Etats Unis, une dame dernièrement arbora un manteau qui avait coûté la vie à 8,000 colibris. . . .

Nous devons quelque indulgence aux pauvres gens qui ne jouissent pas comme nous des avantages de l'éducation, et, lorsqu'ils détruisent les oiseaux, sont en quelque sorte inconscients de ce qu'ils font. Mais les femmes du monde, dont la vanité cause le massacre de tant d'innocents et gracieux êtres ailés, sont infiniment blâmables. Les personnes de cœur, il me semble, devraient s'éloigner d'elles, refuser de les admettre dans leur société et tâcher d'éloigner d'elles la jeunesse. Ce serait peut-être le seul moyen de les forcer à penser et à agir de meilleure façon.

Et ne devrait-on pas, dans chaque pays civilisé, s'efforcer d'obtenir une loi qui défende l'importation des plumes, aigrettes, oiseaux, destinés à l'ornement des chapeaux ?

Ceci vous paraît peut-être sévère, mais permettez-moi de vous montrer combien il est naturel que nous, les habitants du nord, soyons particulièrement indignés du mal fait aux oiseaux :

Vous êtes les habitants privilégiés des pays, où vos yeux peuvent jouir du soleil pendant la plus grande partie de l'année, où le climat est doux et la vie pleine de charme. Dans mon pays l'hiver dure huit mois, la mer est couverte de glace la moitié de l'année, la saison des tempêtes est longue et l'été court. Pouvez-vous vous représenter le plaisir que nous éprouvons en voyant au printemps les oiseaux revenir? C'est la vie, la liberté, l'espoir, qu'ils apportent à nos âmes assombries.

Dans les pays du nord, le printemps perdrait tout son charme sans le retour des oiseaux. Comme l'a dit le poète français Béranger :

“ L'hiver redoublant ses ravages
Désole nos toits et nos champs ;
Les oiseaux sur d'autres rivages
Portent leurs amours et leurs chants
Mais le calme d'un autre asile
Ne les rendra pas inconstants ;
Les oiseaux que l'hiver exile
Reviendront avec le printemps.
A l'exile le sort les condamne,
Et plus qu'eux nous en gémissons !
Du palais et de la cabane
L'écho redisait leurs chansons.
Qu'ils aillent d'un bord plus tranquille
Charmer les heureux habitants,
Les oiseaux que l'hiver exile
Reviendront avec le printemps.
Oiseaux fixés sur cette plage,
Nous portons envie à leur sort.
Déjà plus d'un sombre nuage
S'élève et gronde au fond du nord.
Heureux qui sur une aile agile
Peut s'éloigner quelques instants !
Les oiseaux que l'hiver exile
Reviendront avec le printemps.
Ils penseront à notre pays,
Et, l'orage enfin dissipé,
Ils reviendront sur le vieux chêne
Que tant de fois il a frappé.
Pour prédire au vallon fertile,
De beaux jours alors plus constants,
Les oiseaux que l'hiver exile
Reviendront avec le printemps.”

Non seulement les petits oiseaux nous égayaient et nous charment, mais encore il deviennent nos auxiliaires. Ce sont eux qui détruisent les insectes nuisibles, ennemis de nos forêts et de nos jardins, ennemis de nos récoltes. Ces insectes nuisibles sont souvent si petits qu'ils sont invisibles pour l'homme. Les oiseaux seuls, avec leur vue perçante, leurs mouvements légers et prompts, peuvent les découvrir et les saisir.

Leur travail est merveilleux :

Une nichée de fauvettes, de rouge-gorges, de grives, mangent 250 chenilles par jour, et on a calculé, qu'ils sauvent ainsi, pour à peu près 1,000 francs de poires et de pommes.

Un groupe d'hirondelles dévorent en une journée au moins 6,000 insectes.

Le moineau qui apporte à ses petits 480 chenilles par jour, rend de si grands services à l'agriculture qu'on ne saurait se passer de lui.

J'ai visité il y a quelques semaines le nord de la Finlande et de la Suède. Partout on m'a rapporté la triste nouvelle que les oiseaux diminuent de plus en plus. Bien des paysannes avaient les larmes aux yeux en me disant que les hirondelles, que, selon la croyance populaire, portent bonheur, ne font plus leurs nids sur le toit de leurs chaumières.

Peut-être quelques-uns d'entre vous penseront-ils que les enfants, qui souvent s'amuse à dénicher des couvées, peuvent être la principale cause de la disparition des oiseaux. Je pense que la première cause du mal est le mauvais exemple donné aux enfants. Laissez-moi vous citer, à ce propos, un petit fait qui me revient en mémoire :

Un jeune écolier de mon pays, qui venait de dénicher une couvée, revenait de la forêt les œufs dans la main. Tout à coup il rencontra sa maîtresse d'école qui le gronda sérieusement et ajouta : " Que dira maintenant la pauvre mère lorsqu'elle reviendra et trouvera son nid détruit ? "

" Elle ne dira rien, " répondit, en riant malicieusement, l'enfant, " . . . elle est sur votre chapeau. " . . .

Puis-je vous exposer quelques-uns des moyens par lesquels on pourrait, il me semble, enrayer le mal ?—

1° Il devrait être interdit à toute personne chargée de l'éducation de la jeunesse, de porter des plumes ou des oiseaux sur ses chapeaux.

2° Il devrait également être interdit dans chaque pays de détruire ou maltraiter les oiseaux de passage.

3° Les sociétés protectrices des animaux de chaque pays, devraient s'efforcer d'obtenir une loi interdisant l'importation des oiseaux de toutes espèces destinés à orner les chapeaux, et condamnant les vendeurs d'aigrettes, plumes, oiseaux empaillés, etc., à payer des amendes.

4° Défense devrait être faite d'enfermer les oiseaux en cage. Les oiseaux sont faits pour vivre en liberté, et les priver de leur liberté est leur ôter le bien-être et la joie de vivre.

5° Il devrait être prescrit aux laboureurs de ne jamais complètement détruire les arbres et les buissons, afin que les petits oiseaux ne soient pas privés de tout abri. On sait qu'un pays sans arbres est un pays sans oiseaux.

6° Dans les écoles, il faudrait s'efforcer d'éveiller l'intérêt de la jeunesse pour les oiseaux.

7° La vente des grives devrait être défendue.

Je parle comme déléguée, au nom de vingt sociétés de ma patrie, la Finlande. Tout ce que j'ai eu l'honneur de vous dire concernant la protection des petits oiseaux est également l'opinion des autres pays du nord.

Aimables habitants du sud, protégez nos petits amis ailés; apprenez à les connaître et nous sommes sûrs que vous finirez par les aimer.

J'ai la conviction que vous prendrez plaisir à nous aider, en pensant au bien que vous ferez et en vous souvenant qu'une victoire gagnée par toute société protectrice des animaux, une victoire qui nous rend plus justes et plus humains à l'égard de ces derniers, est également une victoire pour l'humanité.

J'espère, Mesdames et Messieurs, vous en avoir dit assez sur la vie ordinaire de nos chiens de trait, pour éveiller votre compassion et votre justice. Toute remplie de confiance dans l'assentiment de tous les membres de ce noble congrès, j'émetts ce vœu : " Que toutes les sociétés protectrices du monde, s'unissent aux nôtres, pour obtenir de notre gouvernement l'application sévère de la loi concernant les attelages à chiens, dans les villes, et en donnant aux campagnes une police rurale bien organisée."

Ce sera déjà un progrès considérable; mais, pour moi, j'ambitionne davantage, et, dans un avenir, encore lointain peut-être, je prévois la fin des injustes souffrances de mes protégés; si le dix-huitième siècle a vu triompher les droits de l'homme, le dix-neuvième a vu triompher les droits de la femme, le vingtième siècle verra triompher les droits de l'animal. Alors il n'y aura plus de barbarie, plus de torture scientifique, ou autre, plus de sports cruels, plus de chevaux martyrs, plus de chiens cruellement exploités par des brutes alcooliques; le vieux monde, enfin débarrassé des dernières entraves de la superstition et de la routine, s'éveillera un jour, transformé et régénéré. Il y aura encore " plusieurs couleurs " comme aujourd'hui. La lumière sera non seulement Une, mais elle sera pure et éblouissante, vivifiante, et bienfaisante. Ce sera la Lumière de l'Intelligence, ce sera la Lumière du Cœur, et comme, il y a deux mille ans, les anges clamèrent aux quatre coins du ciel : " Paix sur la terre aux hommes de bonne volonté," ... nous—les hommes enfin devenus pitoyables aux faibles, nous dirons à notre tour : " Paix, liberté, joie sur la terre à tous nos humbles frères—les bons, les doux, les aimants et fidèles animaux !

INTERNATIONAL PROTECTION OF SMALL BIRDS.

By THE COUNTESS RUUTH, Swedish Women's Society for the Prevention of Cruelty to Animals.

It is unfortunately only too true a fact, which, moreover, finds corroboration in almost all countries, that the number of birds is seriously diminishing, both as regards species and individual specimens. Thus, in North, Central, and South America several varieties of birds have already become extinct, and with respect to others it appears to be only a question of time when they too will have no representatives left. Similar discouraging reports reach us from India, China, and Japan. All those birds whose plumage is adapted for use as adornments are captured and shot down wholesale, and at the big bird auction sales held in London, Paris, and Berlin millions and millions of dead birds are disposed of in the course of a few years to serve as ornaments in ladies' hats or in various other ways.

In our own continent matters are no better in this respect, for on the shores of the Mediterranean immense numbers of small birds are captured and killed either to satisfy the whims of fashion or to add to the enjoyments of the table. Italy has earned a sad reputation for the slaughter of birds that goes on there, and the same is equally true of Spain. In those countries, at the migrating season both in spring and autumn, flock after flock of weary-winged birds of passage is ensnared and made captive, either by nets cunningly set out in such a way that the birds cannot avoid them, exhausted as they are after their flight across the Mediterranean and flying low in consequence, or else by the employment of decoy birds, whose eyes are often put out to render their escape impossible.

In the autumn a similar fate awaits the birds which the cold of approaching winter drives across the Alps to the sunny South. That this war of extermination, waged year after year—as it would seem, with undiminished vigour—upon smaller and singing birds more especially, should not be allowed and tolerated must be a cause of distress to every right-thinking person.

From a purely economic point of view this merciless campaign, carried on systematically, involves an irreparable loss and injury to agriculture. For it is a well-known fact that insectivorous birds consume quantities of injurious insects, and in localities where the small birds have disappeared, from one cause or another, it often happens that the attacks of the insects assume so serious a character that all the trees die out and almost all the vegetation is destroyed.

In all countries where agriculture is the chief industry, or where horticulture and the cultivation of forest or vine are of importance to the inhabitants, this question is decidedly one of the utmost moment.

In 1895 a conference was held in Paris to discuss this question. As a result of the deliberations, in which representatives of a number of European States took part, *a code of regulations for the protection of small birds was promulgated* and adopted by those countries which had sent delegates. It is a matter to be earnestly deplored that among the countries that had thus made a move in the right direction, just those bordering on the Mediterranean were missing—for instance, Italy, where the extermination of bird life is carried on most ruthlessly.

We regard it as a noble aim for women, and one well worthy of earnest endeavour, and which would, moreover, give evidence to the world of their intelligent appreciation of the needs of the present day, were the International Council of Women to take up this question. By so doing this important and influential association may be able to introduce and establish the reforms so urgently necessary for the protection of small birds.

We venture to urge that this may done, we, the women of the northern countries, where the disastrous consequences of that war of extermination are most severely felt—for it is in these latitudes that the birds which fall victims to the cruel devices for their destruction which the countries of the South use have first seen the light of day and possess their real home.

The routes taken by the birds of passage from Northern Europe are principally the following three:

1. Skirting the west coast of Norway and of Jutland in Denmark; then across Holland. This route is followed by a number of shore birds.

2. Across the South of Sweden, crossing North Germany, then either following the courses of the Rhine and the Rhone, or else by way of the valleys of Languedoc to the Mediterranean countries, principally Italy. Taken by, for instance, larks and the great body of our insectivorous birds, and a number of waders.

3. Following the courses of the Vistula and the Oder; then along the valleys of the Danube, the Don, and the Volga.

BIRD-CAGING AND BIRD-CATCHING.

By ERNEST BELL, Chairman General Purposes Committee, R.S.P.B.

Is it nothing to you to see
The head thrust out through the hopeless wire
And the tiny and the mad desire
To be free, to be free, to be free?

—BENNELL RODD.

To keep a little, living, active creature in a small cage in which he has hardly room to turn round seems so obviously cruel that one might think it would be necessary only to draw attention to the custom to secure its condemnation. Our very language in the proverbial expressions "like a bird in a cage" and "the golden cage which is still a prison" shows that we know the nature of the fate which we inflict on these innocent beings, and yet so callous are we and so little capable of forming an independent judgment about anything to which we have become accustomed that there is no country in which this form of cruelty is not permitted, and, as far as we know, little attempt is made anywhere even to regulate it by law.

Yet the evil is a crying one, involving the life-long misery or death under painful conditions of millions of harmless and naturally happy little beings.

The horror of the bird shop must surely be obvious to anyone who has ever been in one, and the wonder is how any person can be found to live out his own life in such a centre of misery and not be affected by it. It is truly said in a recent Report of the Royal Society for the Protection of Birds:—

"The majority of shops where wild birds are on sale remain a disgrace to the humanity of the nation; and unfortunately the sight of captive birds living and dying under wholly unnatural conditions, and often in the most polluted atmosphere and surroundings, is so familiar that the power of judgment has become warped and stunted. A state of things which to the newcomer would appear an incredible barbarism and waste of life is passively acquiesced in, and the dealers' contention is accepted that crowding and dirt are necessities of the trade, and that cages in which birds cannot turn round are a kindness."

One writer (Mr. H. F. Spender), describing his own experience in one of the shops visited by him, which is typical of them all, has said of the inmates:—

"Many of them are beating their little bodies with frantic flutterings against the bars of their cages. A bullfinch in an agony of terror is waltzing madly round its cell until it finally drops against the bars panting and exhausted. The skylarks, with a flutter upwards, knock their heads against the top of their cages. One of them, lying with his breast against the bars as if he would catch a glimpse of the sky, the grey London sky, is singing as if his heart

would break. And then he lies still with his eyes closed. The frantic efforts made by these poor birds to regain their freedom are surely the best proof of the outrage on their nature that keeps them in this miserable confinement. Let us enter the shop, where there are rows of similar small boxes in which all kinds of birds are imprisoned. Here is a linnet all puffy, hiding its head in its back feathers, and when one whistles to it it only raises itself to creep further into the recesses of its prison. It is dying, and the bird-shop man admits that 'many of 'em go that way.' It is impossible to get the right food, for many of these little birds are eaters of insects and grubs. In other words, they die of slow and lingering starvation."

Another, Mr. J. Carey, writing from his experience in Scotland, thus describes such a shop:—

"The place was so filthy it was more than unpleasant to go inside. There were rabbits, guinea-pigs, bantams, pigeons, fancy mice, and the unhappy birds; the cages set on shelves in the foul, dark interior and in the window. Skylarks, finches, linnets, yellow-hammers, robins, and many other birds, home and foreign—almost all of them looked sickly and many of them appeared to be dying.

"'How much?' was asked.

"'Redpolls 6d. each, linnets 1s., larks 2s. 6d., chaffinches 2s. 6d.,' and so on.

"'Your prices are high.'

"'You must consider how many of the birds die, and we must make up for the loss.'

"'No wonder they die in such an atmosphere.'

"'We can't keep them in a drawing-room, and the door is open.'"

Well might Mr. Carey call it "sickening and debasing."

The same writer lets us into one of the secrets of the trade when he tells us that in these shops much loss and injury amongst the birds are frequently caused through mice. It is not possible to keep a cat in such shops, and the mice will not go into traps when seed is lying about in all directions, and he asserts as a fact from his own experience that through a sudden eruption of mice in a bird-shop during one night, over fifty small birds were found in the morning dead or dying from mice having gnawed their feet and wings.

But we need not take our evidence only from "professed humanitarians," as we are sometimes called. In a paper recently addressed by a bird fancier to his brother fanciers at Swindon, and reported in the *Canary and Caged Bird Life*, we read the following serious admissions as to the customs of these bird lovers:—

"With regard to the matter of cages, I am afraid many fanciers lose a great many birds each year through these not being of sufficient dimensions, as when wild the whole of our feathered friends are continually hopping and flying from one place to another, which, of course, they cannot do when behind the bars of your cage, and the consequence is that unless the cage is of reasonable size a great many of the organs and muscles of the body lie absolutely dormant which is generally detrimental to the health of the bird. . . .

"The matter of steadying a bird is one of importance, and I strongly advise everyone not to use a small cage for this purpose, as it is one of the cruellest acts you can do for the poor thing, for in its efforts to get away from your presence it will very often beat itself nigh past recognition.

"The goldfinch is caught in large numbers in the autumn and winter months, and I consider it a thousand pities that the law does not protect them farther into the autumn than it does, as very few of the young that fall an easy prey to the catchers survive unless they are in well experienced hands. . . .

"I am sure it is a most pitiful sight to go into the bird dealers' shops in some of the large cities and see these poor little mites absolutely crammed into the small cages, only to linger there and die, or await a purchaser. I have myself seen as many as four dozen in a box not more than 30 ins. long, 14 ins. deep, and 6 ins. high in a dealers' shop in London, and how the Society for the Prevention of Cruelty can ignore cases of this sort I really cannot think."

With regard to the R.S.P.C.A., it may be said that the society has brought many cases into the court. We append the report of one, which is typical of many others :

"At Lambeth, a bird dealer answered three summonses. An officer of the society stated that on the afternoon of Christmas Day he saw at the defendant's shop six thrushes and four blackbirds exposed for sale. Most of the birds were in small cages, which were in a most filthy condition. The birds appeared to be suffering greatly, and one blackbird was dead, whilst three others appeared to be dying. He purchased a thrush and a cage for 1s. 9d., but the bird died before he reached his home at Tooting. It was a mere skeleton. He drew the defendant's attention to the condition of the thrushes and blackbirds, and told him that in the course of his twenty years' experience he had never seen anything so filthy and disgusting. The defendant replied, 'You can do what you like. I feed them; what more do you want?' He also saw nine freshly-caught skylarks at the back of the shop in a filthy cage about 30 ins. long and 10 ins. high. Four of the larks were lying on their sides, dying. The defendant said, 'I cleaned them out a week ago. They are birds that make a good deal of dirt.' There were also ten brown linnets, each one being in a very small cage, also in a most filthy condition. In another cage, 15 ins. long by 6 ins. deep, he saw two greenfinches. That cage was also filthy. One bird was lying dead amid the filth, and the other was dying."

But the private owner or bird fancier may say, "I am not responsible for the dirty and inhumane condition of our bird shops. My birds are always well fed and properly cleaned." This may be so, but the receiver is held liable as well as the thief, and in like manner the one who creates and keeps alive the demand cannot evade his responsibility for this cruel trade. If there were no customers to buy the birds for their private cages, there would be no bird dealers or catchers. For every bird one sees in a cage in a private house, scores have been caught and have succumbed to ill-treatment and unnatural conditions.

Even if the elementary conditions of food supply and cleanliness

are attended to, the bird keeper in the very claim that that is all which is necessary, shows how little he is fit to have a sensitive creature in his charge. The long list of diseases to which captive birds are subject is the surest evidence of the unnaturalness of their lives. Health and happiness are possible to living creatures only through the employment of their faculties—whatever they may be—and the gratification of their instincts. In caged life the birds' activities are limited to hopping from one perch to another. How can a being with two wings, for the use of which it is endowed with a muscle many times larger in proportion than the largest in the human body, and equal in weight to one-sixth part of his whole body, possibly keep in health when that muscle is never exercised? How, when the captive's nature demand constant change of food, can he be healthy with seed and water only? As Mr. W. H. Hudson has well said:—

“ Any one of us, even a philosopher, would think it hard to be restricted to dry bread only, yet such a punishment would be small compared with that which we, in our ignorance or want of consideration, inflict on our caged animals—our pets on compulsion. Small, because an almost infinite variety of flavours drawn from the whole vegetable kingdom—a hundred flavours for every one in the dietary which satisfies the heavy mammalian natures—is a condition of the little wild bird's existence, and essential to its well-being and perfect happiness.”

And just as the bodily organs atrophy from want of use, so also the mental faculties become dull and die in this prison life. The great objection to caging canaries and other birds, bred in captivity, who would die if released, is that it keeps alive by example a cruel fashion. As long as some people keep canaries others will see no harm in keeping goldfinches and linnets. The healthy appreciation of bird-life will not encourage or tolerate the stunted life of any caged bird.

EXCUSES FOR THE PRACTICE.

The commonest argument, or rather excuse, urged in defence of bird-caging is that the birds are happy in their cages or they would not sing. People who use this argument should remember that for one bird whom they hear singing hundreds, less hardy and less able to withstand the captive life, have moped in silence and fallen from the perch dead.

But the most effective reply to this excuse is, that if it were true, then the happiest birds must be those who are confined in the smallest cages—or who have perhaps been blinded by a needle thrust through their eyes—as in such conditions, we are told, they sing most vigorously.

That singing is necessarily a sign of happiness is a fallacy. We know that human prisoners will try to beguile the monotony of their cells by singing the songs learnt in happier times. Invalids in a sick-room will often sing, not because they are happy, but

because they feel their lives dreary. We have seen half-clad boys in the snowy street, looking blue and shivering with cold and whistling extra vigorously all the time, but we have never thought that sufficient evidence of their perfect happiness. To exercise one faculty, when others are in abeyance or their use is denied, is often a relief to the whole nature. The singing of birds is an instinct, and its exercise is no doubt a relief, just as prison life is less irksome when talking is allowed than when silence is exacted, but it can in no way be taken as a sign of enjoyment of prison life in one case more than the other.

Another common excuse is that the captive life is really better and happier for the bird than the free life, as he is saved the numerous anxieties and dangers of the latter. To maintain this is to show an entire misconception of an animal's mind and to attribute to them our human views and lines of thought. *We* may suffer from anxiety for the future and the dread of possible evils, but these conceptions are almost wholly human. Robert Burns expressed the truth when he said to the mouse turned up by his plough :—

“ Still thou art blest compared wi' me :
The present only toucheth thee ;
But, och ! I backward cast my e'e,
On prospects drear !
And forward, though I canna see,
I guess an' fear.”

The life of wild animals is one almost wholly of instinct. Animals do not look before or behind. On the one hand the feeling of thwarted instincts must be ever present to the captive bird, but, on the other, the idea of his congratulating himself that he enjoys security against the possible focs and dangers of the free life is simply absurd. Even a human prisoner, who has some power of making such reflections, will still take the free life with its risks rather than the living death with its “ safety.”

The other common excuse that the caged bird brings pleasure to the inhabitants of our towns, who have no chance of hearing his notes in the country, is also quite untenable from the ethical point of view. If birds or men should go of their own free will to visit our cheerless slums and try to gladden them with their voices, we could regard it only as unselfish and praiseworthy work, but that an innocent creature should be forced, in outrage of all his natural instincts, to administer in this way to man's selfish wishes is only another instance of his tyrannical nature, and should on no condition be countenanced.

Presumably some people do find pleasure in keeping birds in captivity, or they would not do it, just as others delight in coursing bagged rabbits or worrying otters for hours at a time ; but such things can be pleasure only to those who are deficient in sympathy

with animal suffering, and the whole object of our animal protection is to restrain them.

BIRD CATCHING.

The trade of the bird-catcher, which everyone admits to be a cruel and degrading one, depends for its existence almost entirely on the bird-cager. Apart from the question of cruelty to the birds caught, it is an undesirable trade from every point of view. It causes a distinct loss to the country through the ruthless destruction of tens of thousands of birds who are useful to the farmer and gardener. It encourages trespass and law-breaking, and keeps in existence a low class of men who ought to be better employed.

Few people realise the extent of the trade. In one of the reports of the Inspector employed by the R.S.P.B. we read of a town in which "quite a dozen men live by catching," and "one of them owns a row of houses built out of the proceeds, which is called Linnet Terrace."

In another of his reports we read the following, which shows the systematic nature, and will give some idea of the extent of the trade in some counties :—

"I went well over the neighbourhood, and found houses that like small factories, with large pile boxes outside, used as bird warehouses. All round the village the catchers are at work, and the worst of it is they have the permission of the owners. I saw scores of nests containing young birds starved to death through the old ones being captured. Towards evening I went to the station, and on the way were children taking boxes of birds. I waited at the station, and as soon as the men began to arrive with large boxes I was so surprised at the quantities that I jumped into the train and went with them to Cambridge. They filled a large trolley. I went up to the Castle and saw the deputy-inspector of the county, informed him that many boxes of freshly-caught birds were on the platform, and asked him to wire the police to meet them at Liverpool Street. He declined, as he thought the permission clause covered the case. I pointed out that even if it covered the catchers, it did not cover the dealers, and he is going to see what can be done. To give an idea of the trade done, I may mention that on Saturday morning on Cambridge platform fifteen large bird boxes, returned empty, arrived from a dealer in Newcastle for one catcher in this one village. The birds are packed in shallow boxes, about 4 ins. high, without food or water. Returning to town I went to Commercial Street and told the inspector what was going on, and gave him the times the birds arrive every night at Liverpool Street and Bishopsgate, and he is going to take the matter up."

The demands for our birds for caging purposes, however, is not confined to our own country, and we read in "Bird Notes and News" :

"In December last forty-four dozen larks and greenfinches, newly caught, were sent by a Newcastle dealer to Liverpool for shipment to the United States. On arrival at New York over 80 per cent. of the birds were dead, and those surviving in a weak and half-starved condition.

"A second shipment of the same size met a like fate. Of the whole thousand birds less than ten per cent. reached New York alive. The shippers' version of the story is that the birds had every attention, but that 135 of the first lot died before being shipped, and that large numbers died daily during the voyage on account of the inclemency of the weather and the fact that the birds were fresh caught.

"Neither the Bird Protection Acts nor the Acts for the Prevention of Cruelty to Animals seem able to touch these cases. They are simply an outcome of the trade in caged birds permitted in England."

The sale of caged birds of American species is absolutely prohibited throughout the United States. Why, we may ask, should not the sale of caged birds, and their export as well, be absolutely prohibited in England also?

In any estimate of the cruelty inflicted by this trade the case of the decoy birds must not be overlooked. These, which are of various species, are tightly braced with strings which often cut into their flesh. In some cases they are kept moving all the time by a long string, which the catcher holds in his hands and jerks continually to make them flutter about. The following cases gathered from recent reports in the public Press may be taken as typical instances:—

"At Devizes a birdcatcher was fined for taking goldfinches on Sept. 12. He had a trap, which was set near a brook, four decoy birds, and fifteen or sixteen goldfinches in a cage. The police took possession of the birds and set them at liberty on a magistrate's order.

"At Barnstaple two men were fined for taking goldfinches. They had nets and call-birds, and twenty-three birds, eighteen of which died.

"At Cardiff a catcher was fined on Nov. 26 for cruelty. He was shooting starlings, and in his son's pocket were found eleven birds, four of which were alive but shockingly mutilated.

"At Chiswick a man was fined, and his nets ordered to be confiscated by the Acton Bench on Oct. 21. He had nets laid, with a decoy linnet, which had to be killed on account of its injured and suffering state.

"Two labourers were fined by the Nottingham Magistrates on Nov. 4 for cruelty to a decoy starling. It was stated that the practice of catching starlings in this way was very prevalent, and the Chairman said it was brutal and ought to be stopped.

"At Long Ashton on Feb. 26 a catcher was summoned for cruelty to a decoy goldfinch and linnet, and for taking a goldfinch. The decoys were braced in the usual way, and completely exhausted.

"At East Ham on Jan. 16 a man was convicted of illegal bird-catching and of cruelty to decoy birds. A chaffinch and a linnet, braced with string which cut into the flesh, were in an exhausted condition, and eleven newly caught birds were in a cage close by."

THE LEGAL ASPECT.

The laws under which legal proceedings with reference to bird-catching can be taken are the various Wild Bird Protection Acts

and the Wild Animals in Captivity Act. There are, however, two serious difficulties in the way of obtaining convictions. The first is that dealers are allowed to have in their possession during close time birds who are not "recently taken." The second is the difficulty of *proving* the taking of scheduled birds.

The larger bird-catchers and dealers are, we are told, able to evade the meaning of the law by having, or professing to have, aviaries in which they stock large supplies of birds at the latter end of the open season. This supply can be replenished at any time by fresh birds caught during the close time, and there is no possibility of proving this. The men are always ready to swear that the birds sent to the birdshops are taken from the old stock, and the so-called "aviary" is frequently an ordinary room in which the caged birds are kept.

With regard to the difficulty of proving the taking of scheduled birds, the opinion of the police officers is that they should have a right of search in the case of bird-catchers as in that of poachers, and that catching will never be stopped until it is absolutely prohibited during the close time and all transit of birds by rail is also stopped at that season.

Another difficulty in regulating the trade is that the farmers and landowners, who have the right to catch on their own lands, in many cases allow the bird-catchers to do it as their agents; and in addition to this, in some districts, a certain amount of pressure is brought to bear on the farmer, who, if he refuses permission, is apt to find that some destruction of his property, either inanimate or alive, follows—which gives some idea of the kind of men we have to deal with in the bird-catchers.

While we heartily wish that these defects in the law may be rectified and the trade to some extent better regulated, we may repeat that the birdcager is the person who is really responsible for the trade and for the destruction of our charming bird-life, and we ask all to help to put an end to the cruel and selfish practice by declining to keep any birds, whether large or small, imprisoned in cages.

THE OWNERSHIP OF BIRDS.

By LINDA GARDINER, Secretary Royal Society for the Protection of Birds.

There are laws for the protection of wild birds in almost every civilised country, hundreds of enactments for the purpose having been passed in recent years, but although the main object is the same, their scope and character is extraordinarily varied, and the reasons for which they were made also appear to differ widely.

In considering such laws, together with the desirability for altered or extended laws, the first question that arises is, why should birds be protected? Many causes are at work to diminish their numbers; some of them are the necessary effects of the increase of man and his habitations, and some are the unnecessary but equally destructive by-results of the same fact. If we wish to defend birds in some degree against this steady decrease in species and numbers, are we to do so because of their beauty, their song, their utility, their rarity? The pleasure, the interest, the advantage we gain by their presence? Or for each and all of these things? Conversely, how far and for what purposes should their destruction be countenanced? For sport and amusement? For fear of damage to our crops? To provide food for the poor and dainty morsels for the rich? To provide occupation in bird-catching and cage-making? To fill collectors' cabinets and supply pretty mummies for glass hearses? To furnish temporary trimming for ladies' hats? What, in short, are bird protection laws aiming at, what ought they to aim at, and what should be the general basis, not only of reasonable legislation but also of man's individual relation with a very large and commonly helpless portion of his fellow-creatures?

This paper makes no pretence at answering these questions. We stand on many differing planes, we view things at many differing angles. To take a simile from the draughtsman's art—our impressions are affected by many different measuring points; but if we could agree upon our centre of vision we might at least ensure some harmony in our design. And if we look behind statutes and laws we shall find that there is one centre or focus of the whole matter—In whom is vested the ownership of wild birds?

Is the bird-catcher the lawful and ultimate owner of the thousands of linnets and goldfinches of the countryside that he snares; the plume-hunter, of the gorgeous plumage-birds he destroys; the collector, of the rare species he exterminates? We act as if this were so. The voice of our laws is uncertain and contradictory.

All mankind, says Blackstone, "had by the grant of the Creator an original right to pursue wild creatures, and this original right

still continues unless it is restrained by the civil law." Blackstone represents the old and deeply-rooted idea that all creation, whether bird and beast, or sun, moon and stars, was intended solely for the pleasure and benefit of man, and that the dominion of man over the rest of the animal kingdom must mean simply a right to chase and destroy. To this, however, is added the reservation "unless restrained by the civil law," showing that certain limits may be put upon such destruction if it interferes with the rights of other people. These other people may be understood as owners of the land, for in England our early bird protection laws were concerned entirely with game preservation, falconry, and the possession of wild fowl intended for the table, if we except one very uncertain statute said to have been enacted by King John—and the one good thing recorded of him—forbidding the taking of birds throughout the land. This state of things lasted until the law for the protection of seabirds was passed in 1869.

The theory of individual property in wild birds has, however, always been extremely complicated. In the first place, by the general laws respecting animals, *feræ naturæ*, an owner or occupier of land is said to have property in wild animals and birds so long as they are on his land, and to have the sole right to kill or take them. But if someone else comes along and takes or kills, the offender can only be proceeded against for trespass, and trespass is not an offence in common law. Similarly, an animal killed is the property of the owner or occupier of the land, but a trespasser who kills and carries away is not stealing. If a person keeps wild animals or birds in captivity he obtains possession of them so long as he has them under his control. Therefore we have the curious position that a man who takes infinite trouble and pleasure in taming birds in his garden, attracting rare kinds, providing nesting-boxes in summer and food in winter, has no redress—unless in the case of specially protected species—if the eggs are taken by any person, or if his neighbour traps or shoots the birds; whereas if he chooses to cage one of the birds in a box seven inches by five, and his neighbour restores it to its natural free state, the neighbour is guilty of an offence against the law of property.

The provisions of the British Wild Birds Protection law recognise the rights of the land occupier by authorising him, and him only, to kill or take, or cause to be killed or taken, in the Close Time any kind of wild bird that is not specifically scheduled by the Act or by a County Council Order. In some other countries the monopoly is extended further. In Belgium no birds may be killed or taken, nor any eggs destroyed, on any man's land without his consent. In Norway, landowner or occupier has the sole right to kill or take birds throughout the year and to take eggs. It is often urged that a similar property in eggs should be recognised in Great Britain, and that the nests in a man's garden should be as much his own as

the fruit on his trees, in order that he may protect them against marauding birdnesters and collectors. But it may be mentioned that the present right as regards birds, granted to occupiers for the preservation of their crops, is utilised for the benefit of the bird-catcher in a manner not contemplated by the Act, and some amendment of the clause is urgently needed.

In these cases we have the ownership of birds vested more or less in the owner or occupier of the soil, with the natural corollary that where there is no owner the birds are quarry for all, unless other laws step in.

But then we have to consider the fact that birds may nest on one man's land and feed elsewhere, sing elsewhere, have their winter quarters a thousand miles away; that their broods are part of nature's provision for keeping up the world's supply of birdlife, and that the man who kills or decoys may inflict serious injury on his fellow-men. The rights of the individual have to give way to the rights of the community and to economic conditions. The International Convention for the Protection of Birds, which was signed at Paris in 1902 on behalf of a large number of European nations, and has been adopted in its entirety in Hungary, is based wholly on the value of birds, chiefly insectivorous birds, to agriculture, and seeks to protect such birds and their nests in every country at all times. It makes bird protection a matter not of property but of polity. Belgian and Dutch law prohibits the destruction, sale, or transport of insectivorous birds and their eggs, certain species being entirely protected throughout the year. In France, where agriculture has suffered severely from insect pests, stringent bird protection laws are also on a purely utilitarian basis. In Spain the sale of insectivorous birds is prohibited. In Bulgaria also there are fines for the killing of certain birds because of their utility on the land. The most striking point in these laws is the difference of opinion that exists as to which species of birds are useful and the guardianship of which should therefore be placed in the hands of the community. In a much more limited district the value of birds is fixed æsthetically instead of economically, for Denmark prohibits the killing of singing-birds. In some parts of Austria birdcatching is a parish monopoly and a subject for taxation.

Here, therefore, we have the suggestion that wild birds should be subjects of legislative protection for a special and particular end, which has still nothing to do with birds as such.

The next step is to regard all birds as the property of the State. The Audubon Model Law of the United States of America leads off with the plain statement: "All birds other than game-birds both resident and migratory in this State shall be, and are hereby declared to be, the property of the State." This seems to be the only definite declaration as to the ownership of birds made in the laws of any nation. Great Britain has to a certain extent adopted the theory by giving county councils the power to enact Bird Pro-

tection Orders each for its own county, the Acts of 1894 and 1896 thereby marking progress on the limited-property character of the Act of 1880. In the whole-hearted fashion in which it is adopted in over thirty American States there is an accompanying tendency to protect home-birds at the expense of birds of other lands. A vigorous effort is being made by the Audubon societies—and we all wish it success—to ensure that the State prohibition against possession and sale of plumage shall cover imported skins and feathers of protected birds, in order that the law may not be evaded by inter-State traffic. But presumably the New York woman might still plume herself with bird-of-paradise feathers, because birds-of-paradise do not occur in the United States. And now that American birds may no longer be caught and caged, we find the Year Book of the Department of Agriculture (for 1906) urging an increased import trade in cage-birds and extolling the opportunity thus provided for American enterprise in raising birds for the market. Nor does State ownership satisfactorily deal with the very large and important class of migratory birds for whose protection international action is needed, nor with the birds of States that are little likely to trouble themselves about bird protection laws. These, including some of the most beautiful and most persecuted species, would remain at the mercy of the plume-hunter, the dealer, and the collector of all nations. On the other hand, State ownership has manifest advantages over the personal-property theory, in preserving rare and useful birds from the owner and occupier who might carelessly permit the destruction of species of value and delight to the community; and it gives them a status as a national possession to be cherished and valued. With international legislation regarding migratory birds and the importation of plumage, such a recognition of State ownership might have excellent practical results.

There is yet another theory of ownership of wild birds. It is that birds being by their beauty and their utility a joy and a benefit to all nations, and by their powers of flight and migration denizens of all nations, should be regarded as a national and an international possession, but a possession in trust only: that since they were created to fly in the open firmament of heaven they have a charter to live their own life, and can have no absolute ownership but that of their Creator: and that, unless and until their rights come into undoubted conflict with the welfare and the necessities of man, they should be accorded alike by individuals, communities, and States the protection due to a free and friendly little people.

[Detailed information respecting the protection of birds in Continental countries may be found in the Gold Medal Essay on Comparative Legislation for the Protection of Birds (1908), published by the Royal Society for the Protection of Birds, and as regards the British Empire in "The Rationale of Bird Protection" in the Proceedings of the Fourth International Ornithological Congress, 1905.]

THE BARBAROUS CRIME OF DOCKING HORSES.

By STEPHEN HARDING TERRY, M.Inst.C.E., Member of the
Royal Agricultural Society of England, etc.

If in our boasted civilisation we consider to which member of the animal world man is most indebted, the answer will be the horse. The ox, the sheep, and the pig have fed and clothed us, and the dog has kept watch for us and aided us in hunting, and has been well rewarded.

The horse in earliest days has carried us in the chase, into battle, or has enabled us by his fleetness and endurance to fly from danger of flood, fire, or enemy.

He has been our earliest artificial means of locomotion and of transport. The saddle, the pillion, the pack-saddle, the road-wagon, and the coach, all had their day in aiding intercourse and commerce. George Stephenson, the father of the locomotive engine, when he married Fanny Henderson, started on his honeymoon with his bride on a pillion behind him.

In agriculture it is the horse who tills our fields, who pulls the plough, the scarifier, the harrow, and the presser, who draws the corn drill, and later who provides the propelling power for the reaping machine, and draws the loaded waggons at harvest time, and frequently works the threshing machine, also finally drawing the corn to market or to the mill. Should steam power be used for ploughing and threshing, it is again the horse who brings the coal and water to the engine.

The horse on the tow-path of a canal draws barges with some 100 tons of dead weight; he fetches the timber from the forest, and sometimes, by the aid of pulleys, helps to load large trees upon the waggons.*

When great contracts for Ship Canals, Locks, Docks, and Tunnels are in hand, it is the horse that enables them to be executed. In our collieries it is the pit-pony who brings the coal from the working face to the tram lines, and in our tube railways the pit-pony drew the spoil from the Greathead Shield, and drew the cast-iron tunnel sections to the face. For locomotion of man, and of merchandise, for pleasure, for sport, for exercise, and for health (for the old adage is true that "the best thing for the inside of a man is the outside of a horse") the horse is everywhere needed. If, then, the horse thus contributes in so many ways to our welfare, surely the cruel bit, the tightbearing rein, blinkers, firing, wanton mutilation at middle

* At Wyrley, in Staffordshire, the author has seen heavy timber being thus loaded by one man and two horses, a mare and a stallion; these obeyed the man's word as obedient slaves.

age, and docking are not the fitting reward for the services rendered by this indispensable friend of man, whose naturally blithe and even gay disposition we so wantonly crush. It is with the abominable and wanton evil of docking, rendering the horse's life nearly unbearable, that we will now deal.

The gifted artist, Albert Paul Besnard, painted a picture some four years since,* in which he showed two cobs obviously nearly mad with irritation. Despite the fact that their heads were not tied up they still, not being blessed with a frog's tongue or a toad's appetite for flies, were unable to reach these scourges of Nature on the specially tender parts where flies most love to bleed their victims.

There are in a dog and cat, and nearly all small animals, no parts of their bodies unreachable by their feet, mouth, lips, tongue, and teeth. The necessarily more rigid structure of the horse (bred rigid by man to suit his work) does not permit him to reach all parts of his body in this way, but Nature has provided a most excellent "fly-catcher" and "fly-destroyer." For these it truly is, in the horse as made by Nature, and un mutilated by man. The backbone of a horse is prolonged some 16 ins., in some cases nearly 20 ins., beyond the buttocks, and it is vertebrated so thoroughly and articulated so efficiently that it is almost as mobile as a serpent's body. Around it and through it to the very end of it are muscles and nerves capable of giving it complicated movements, and movements of almost lightning-like velocity, carrying with it the glistening, strong, hard, wiry, and wavy substance we call "horse-hair."

Now that hair does not grow on the skin and flesh of the tapering extended vertebræ merely for an ornament, although such, of course, it is, for it is one of the greatest ornaments which a horse possesses. It is, next to the teeth and heels, which have saved the horse from extinction by wolves, the horse's weapon, and it is the only weapon with which he can fight flies.

In the writer's opinion a lot of unnecessary sentiment is taught to children about flies. They *were* one of the plagues of Egypt; they *are* to-day one of the great causes of the spread of diseases. Many diseases, notably ophthalmia, are purely fly-sown diseases. It has always been a source of surprise to the author that men of this country, who think they love sport and fair play, should think it fitting to rob the horse of the one weapon which Nature has given him to fight and destroy, in quite "a sporting manner," the blood-sucking fly.

It might also be supposed that the clever drawing strokes, or cuts (as with a long-handled, long-thonged whip) made by a horse with a long and undocked tail, would be a source of interest and approval—as it always has been to the writer—when he sees a pony with a long, undocked tail take three sweeping cuts at the offending fly, and give on the fourth occasion a "drawing cut." This nearly always

* Published in the *Studio* for July, 1903.

crumples up the fly. The author has noticed that breeching prevents the horse from giving these drawing cuts to protect the tender parts of its body from flies. A horse really looks very much smarter without breeching, and if a carriage is provided with a proper brake, the breeching, which is in many other ways objectionable, may in some districts be eliminated.

Docking exists in this country because a certain set of ignorant and inartistic persons, often rich, think that a horse looks smarter when docked, and because a certain number of equine parasites in human form get a living by docking. In Otaheite the women think that they add to their charms by wearing a bone ring through the nose, and another in a slit in the upper lip. In China women's feet are compressed so that they walk as upon pegs. Thirty years ago English women wore crinolines. It is evident, therefore, that no argument put forward that docking enhances beauty is worth attention, because the majority of the public of this and other nations are inartistic, and blindly follow any foolish and delusive fashion, as witness the present hats, and in this case a fashion which renders hideous and indecent that part of an animal which, as made by Nature, is comely, and in animals so mutilated is called "smart."

Perhaps, however, the word "smart" has reference to the continual "smarting" of the unprotected parts bitten by flies, who can now work their automata-like blood-sucking ways unchecked.

How many bolting horses, dealing death to children and others in their path, have been caused to bolt by irritation beyond the power of flesh to bear, producing stamping and futile movements of the hind legs in the vain endeavour to dislodge the sanguineous *hippo bosca*, until at length the futile movements of the leg cause it to hit some part of the cart, or the leg of the other horse, if there be a pair, or to get over the traces. A bolt is the immediate consequence, and when someone is killed, the horse, unless happily killed also, is condemned as unsafe, "a dangerous beast," and undergoes yet more punishment to curb him and render him "quiet"—in fact, craven.

The horse was not a dangerous beast—he was a martyr, an unwilling martyr, perhaps, but a patient martyr for a long time, until indeed he could bear it no longer.

In the ages and ages which have produced the present horse, he has lost the prehensile tail (as he has merged his three toes in the hoof), which may have been as useful as that of a monkey in scrambling about the prehistoric world; but none the less, although the prehensile powers of the equine tail have ceased, that member still possesses strong muscles and nerves, with the arteries and veins necessary for the nourishment of them—so the tail is as sensitive as the human hand. If it hurts the human hand to cut it, to crush it, to burn it, to scald it, or to

amputate it, so in like manner, and in no less measure, does it hurt the horse's tail.

The agony suffered by the horse during docking is thus set forth :—

“ To prepare a horse for docking, the common procedure is to secure him firmly by a ‘ twitch ’ on his nose, to raise one of his forelegs to his breast and tie it there, to cut the hair from around the stump of the tail, and to tie a string or a piece of catgut above the vertebræ which are to be removed. Finally, after the severance of the tail by the docking instrument, a red-hot iron is applied to stop the bleeding. As regards the torture, the behaviour of the animal while undergoing the operation is sufficient evidence. The horse's first action is to jerk his head as violently as he can, but that movement is soon controlled by the *twitch on his nose, which is itself an instrument of torture; he then crouches nearly to the ground, and screams or moans with pain. The operation ended, he is found to be dripping with sweat. As witnesses have expressed it, ‘ the water fairly runs off him. ’* If that is not cruelty, the word has no meaning, and laws against cruelty are worthless.” Lock-jaw or tetanus frequently follows this operation, and is generally fatal.

The remembrance of the suffering thus inflicted does not leave the horse for years. The smell of charred flesh or the sight of glowing coals will set him shuddering for the rest of his life, and is probably largely responsible for the horse's fear of watch-fires in the road, or gipsies' camp fires, and of smoke, or of the sound of frying, of frizzling oil, or of a traction engine, or the smell of the same. As one who has often driven traction engines and steam rollers past horses, and yet more often driven horses past traction engines and rollers, the author has noticed how much more quietly they go past on the windward side of the engine than on the lee side, and the reason is because they associate the smell of charring oil with the tortures inflicted on themselves with red-hot irons. We are altogether too superior in our attitude to the so-called “ brute creation.” We do not credit them with one-tenth of their feelings, sagacity, or memory. Hence in part *our* true brutality.

A tail is an essential part of a horse, and if it suits man's purpose to leave a horse his life, he ought to leave a horse his tail, without which life is unendurable for the horse.

One of the usual arguments in favour of docking is that unless a horse's tail be short, in muddy weather, and especially when hunting, it gets covered with mud, which then gets plastered on the hind quarters, and consequently the groom has more trouble than he likes in cleaning the horse.

This is no doubt true; it is only the deduction “ that therefore the horse must be docked ” that is illogical. During the fox-hunting months—November to March—there are practically no flies to torment horses in Great Britain. Therefore, during these periods the tail hairs may be cut short a few inches, say 4 or 6 ins., below the

last joint of the vertebræ (end of the tail or dock), just leaving sufficient length of hair to hide the end ; and the remaining hair may be thinned—not pulled out by the roots, but carefully thinned with scissors, great care being taken not to hurt or even scratch the tail with the scissors. The hair thus shortened will not pick up much mud, and when hunting is over in March or April, it can be allowed to grow again, so that by the time the flies are really troublesome it will be ready for them.

In regard to cart-horses, which, with docked tails, suffer agonies from flies both in their stables and at work, and when supposed to be resting in the fields, whilst the men have their dinner, the tails should be left so as to clear the ground by 6 ins. only ; they will then be able to keep the flies off all their more vulnerable parts.

In the writer's earlier days he well remembers that his father's carters used to vie with one another in winter time, and muddy weather, as to who could tie up a cart-horse's tail the neatest and plait it with straw, the plait being partially coiled somewhat in the Greek method of coiffure for ladies' hair. In this way the hairs, although full length, were kept clean during the dirty and muddy work of the day and were released at night. Possibly some carters of to-day have never learned how to do this, are too lazy to do it, or have not sufficient skill. At any rate, this tying up of the lower long hairs of the tail had the effect of keeping it clean whilst not depriving the horse of an ornate instrument for fly destruction and a screen alike valuable for warmth and decency.*

It is not as well known as it should be that the Queen is extremely averse to this barbarous custom. A few years since, a committee of Canadian ladies collected amongst themselves a sum with which they bought a victoria (Canadian built), harness (Canadian made), and two handsome Canadian undocked horses with long sweeping tails and manes—the whole being intended as a present for Queen Alexandra. Amongst this committee was a veterinary surgeon—in this case an officious one—and, without the consent or knowledge of the committee, he had the impertinence to dock these horses' tails short, before they were shipped to England. When these horses arrived in England with an Address from the Ladies of Canada to the Queen, Her Majesty was at once placed in an awkward dilemma, for how was she, an apostle against docking, to accept and drive two docked horses ; and not to accept them was to fail in courtesy to the ladies who gave them. The writer understands they were returned to Canada and replaced at the expense of the offending vet. by two undocked animals, thus closing what he, the vet., had turned from a pleasant incident into a most unpleasant one.

* In the *Illustrated Sporting and Dramatic News* for January, 1909, there was a mounted portrait of an M.F.H. whose horse, undocked, had its tail hair coiled up and plaited as described. Why not?

When people wish to do unjust and cruel acts, they invariably successfully persuade themselves, and try, with more or less success, to persuade others, that they are actuated by high motives, and that it is merely the point of view which makes the acts appear cruel. If you ask an illiterate and ignorant man why he believes in docking, he will tell you that "it makes a horse's back stronger," that "it makes him look smarter," that it "prevents his switching his tail over the reins," and, as a final argument when he has been worsted on each of these points, that "it is commonly done." Quite so! Murder and the breaking of all the Commandments are quite commonly done, but that fact does not make docking and murder justifiable. The double adjectives "illiterate and ignorant" are used intentionally, for if you ask a person who believes in docking, but who is not illiterate but merely ignorant, he will probably omit the strengthening of the back argument, but will use the remaining three arguments, although, if he be a fairly well-educated man, he will probably use the fourth—viz., "commonly done"—somewhat shamefacedly.

Many people who have lost limbs by amputation suffer pains in the severed nerves at change of weather, or in extreme cold and heat, and such pains are so severe as to prevent sleep. The amputation of a limb does not, in fact, make the victim stronger or feel stronger, neither does docking make the horse stronger; on the contrary, it probably makes him restless and miserable under the same conditions as those which affect a man with an amputated limb.

Now, as to the other argument, that "it prevents a horse switching his tail over the reins." First of all, the writer has driven horses docked and undocked, and does not hesitate to say that with a short, stumpy tail the horse is far more likely to get the reins under it and retain them there than with a long, flowing, undocked tail. Of course, if a clumsy and ignorant driver keeps on jaggging at the reins, and so hurting the horse's mouth with the bit, there is, with some horses, a tendency to try momentarily to save their mouths by catching the reins with their tails, when the ignorant driver infers that he ought to have the tail docked to prevent this; the simpler plan of abandoning "jaggging" does not occur to him! The tendency which, undoubtedly, some docked horses have, to put their tails over the reins, when they feel the reins flapping against their tails, frequently arises from nervousness, resulting in automatic action of the muscles of the tortured tail to protect itself and the tender parts near it from the entry of a foreign body. The eyelids of all animals close instantly at the approach of any substance, whether it be a fly, or a leaf blown by the wind, or the wicked whip-lash of a carter; even a snail goes into its shell at the approach of danger, and all bivalves close with a snap. Similarly, the horse puts his tail down to protect his vulnerable parts and closes it tight against them, not realising that this is not the best way to

get rid of the offending reins. And the moral of this is, not that the *tail* should not be there, as a potent part of a horse, but that the *reins* should not be there.

And they need not be there, for surely, instead of cutting off a part of a live animal, and making him look like a "Manx Cat," it would be better to extend upwards the support for the reins and so lift them a foot or more off the horse's back by a fork or crutch. And to those that argue that the extra friction would prevent the driver from feeling the horse's mouth, the answer is that under the system of tugging or jaggging at a horse's mouth to make him go on or stop there is soon no "mouth" to be felt, while for those who do not tug at the reins, but like to feel the horse's mouth, as good drivers do, the proposed heightening of the rein-guide or bracket can be accompanied by the provision of roller guides for the reins (running on ball-bearings like a bicycle hub). In this way the mouth will be just as well felt as before, and in fact better, for the reins will be lifted clear of the back of the horse and of the harness and will lead straight from the collar territs, with or without the need of pad territs in addition. A suitable automatic clip for the reins, by which the inconvenience of their falling down is avoided, is also easily arranged for. With this appliance, which, when properly on the market, need not cost retail more than 10s., plain, or perhaps 16s., plated, one of the most obstinate and stubborn of the "pro-docking arguments" collapses.

Horses vary considerably, as do human beings, in their nervous systems, and, generally speaking, the more high-bred the animal, the fuller of nerves he will be.

If the tail be docked when the colt is only a few months old a cruel and needless operation has been performed, and he is for ever a prey to the awful irritation and danger of flies; but if the operation is deferred until the animal is full-grown, or, more barbarous still, till he is aged, at the whim perchance of a new master, or, more likely, of that master's groom or coachman (for in these matters educated and moneyed men seem to yield their humane instincts and will-powers to their ignorant servants, who are generally fee'd by the vets.), then a fiendish cruelty has been perpetrated. For the operation already described in this article is as bad as the Inquisition, and henceforth the horse suffers torments untold and unspeakable from flies in his stable and when turned out to grass. This is the chief cause of horses stamping in their stables. The horses cannot reach the flies with their broomstick tails, and they try vainly to dislodge them by twitching their skin. The most sensitive and hairless parts, however, being unprovided with twitching muscles, they also try stamping, and it is the noise made by this stamping which is often complained of by those who live near mews. The afflicted horses stamp so violently in their vain efforts to get a moment's

relief from the maddening pricks and irritation of those children of Beelzebub, the flies, that they frequently cause permanent injury to their feet, joints, and tendons, the while they are blamed and even beaten for their restlessness. Really, one would suppose they stamped as a recreation, or out of contrariety, whilst those who live near them never seem to see that docking is the logical cause of the noise. Horses with long tails seldom stamp in their stables, never, in fact, unless they are suffering from some irritation brought on by parasites, disease or treatment such as firing or blistering, both of which are painful in the extreme and productive of stamping.

The abominable practice of nicking sometimes done to docked horses, and occasionally to undocked horses, is nearly as painful an operation as docking, and takes longer to heal. Horses which have been nicked are frequently made to stand up for a month, with their tails pulled up into the shape of an inverted arch, by means of a cord leading to an overhead pulley and heavy weight, so that the notches which have been cut in the strong caudal muscles may never again unite sufficiently close to enable the horse to pull his tail down. So that, apart from the agony of the operation and the long and painful healing, there is the crippling consequence of a practically paralysed tail, which can be lifted to a nearly vertical upstanding position (sometimes when nicked on the top as well, it cannot be lifted beyond the horizontal position), but can never more go much below the horizontal. Those who do this think they have "made the horse carry his flag" and look "smart." *

There are, as will be seen, no rascally operations or tortures which man does not willingly and light-heartedly inflict upon a horse "to make him look smart." But horses have good memories; they seldom forget a friend or an enemy, and they never forget the awful agonies which the more cruel of us have made them suffer. These memories are largely responsible for the timidity of some horses at sounds which, in their minds, are associated with their time of suffering. Such sounds recall the past, and reproduce, to some extent, the frenzied condition in which they were before and at the time of the operation which we made them suffer.

The barbarity and indifference of those who perform these operations are well displayed by an experience of the author. Being one day in the house of an owner of racehorses, he met a veterinary surgeon who was retained to report if certain horses were in a condition fit for insurance, and, taking the opportunity, he asked him if, when he performed certain operations on old horses and ponies, they suffered much. "Immensely," he said; "in fact, there can be no greater pain than that produced by a certain operation," which was named. "You give the poor unhappy sufferers chloroform, of

* Horses thus treated suffer agonies in cold weather from being unable to bring their tails down against their rumps when standing, and from the defective circulation which the tricks played with the nerves, muscles and veins have produced.

course," said the author. "Well, no," answered the vet., "only when people pay for it. For an old pony our fee is 5s., and we can't afford 3d. for chloroform out of that." "Will not these men then pay 3d. extra for chloroform?" "Not they," he said; "they would sooner spend it in beer." The author was horrified beyond the power of further questions; but the man, who obviously noticed his horror, proceeded to palliate his crime by adding, "But, when we get a decent fee, we generally use chloroform; it is so much easier to operate, you know; there is no sudden movement to disconcert us." The author then said, "I see; the agony of the animal is of no importance, unless he be the property of a rich man?" And to this there was no reply.

The public do not know one-tenth part of the awful brutalities practised on horses, every one of which deteriorates in one way or another from their efficiency as beasts of burden and of draught, and many of which cause death by tetanus (lock-jaw) after days and weeks of dumb agony too dire and awful to contemplate. The author believes that the system of insurance against death or loss by these operations has much to answer for in making these more common, and operations which have for their object the mutilation [emasculatation or docking] of old horses ought never to be included in the policies, and would be refused if those who underwrite them at Lloyd's knew what they were causing to be done or rendering financially possible, for without insurance the risk would be too great.

It does not appear to be known to the public that under 12 and 13 Victoria ch. 92 docking is a cruel operation, that it is an offence to mutilate animals for the purposes of conforming to the customs of fashion, and all persons found guilty, whether veterinary surgeons or not, are liable to a fine of £5 and costs, or to three months' imprisonment and costs, at the option of the bench. This Act has never been repealed; but, like the Aliens Act, it has never been properly enforced.

A book written by a true horse-lover, "My Horse," by Sara Buckman Linard, published by Fisher Unwin in 1898, says, on page 61: "The custom of docking has descended to us as a relic of barbarism, and belongs to an era far less intelligent and Christianised than the present century." There was a time when the Scriptural injunction, "If thine eye offend thee, pluck it out," was literally followed. So when a driving horse interfered with the reins (accidentally or intentionally), "cut it off" seemed the easiest and quickest way out of the difficulty. There was no plea for mercy for the noble brute who instinctively protected his suffering mouth, and no hesitation at committing so wicked an outrage upon him or her in those days, or hardly any more in this enlightened age, as a drive in any of our fashionable parks will prove.

There mutilation takes the place of beauty, and docking is called "style." Now that it is known that the Highest Lady in the Land holds docking in loathing, let Her subjects show their loyalty by loathing it also, and by wholly discontinuing its vile practice.

The author hopes that the facts he has set forth, and the deductions drawn from them will have some effect in at least warning those of us who are humane by nature, but who have been cruel through ignorance, of what barbarities they have condoned, permitted, and even caused to be practised, in the false name of smartness, fashion, and of custom; and that, having been warned of the barbarities, they will not only no longer permit such cruelties themselves, but will do their best to discountenance them in others.

NOTE.—Those interested in learning the nature, habits, and size of blood-sucking flies should see a book published by the Natural History Museum Authorities at South Kensington, written by Mr. Austin, who has also written some illustrated pamphlets on the subject. The book is published at 25/-, and is profusely illustrated with coloured plates; the pamphlets are 3d. each, and have wood cuts.

THE DOCKING AND NICKING OF HORSES.

By J. LEE OSBORN.

It might naturally be anticipated, with regard to a practice such as docking, which almost inevitably involves cruelty in its performance, and permanent suffering and disfigurement as its consequences, that those who adopt or defend it would have very cogent reasons to urge in its favour. And as, in attacking any abuse, the ultimate appeal is to reason, it cannot be amiss to consider at the outset what they have to say for themselves who advocate the mutilation of horses by cutting off their tails, and what are the arguments we have to meet. Happily, it is possible to do this with considerable completeness. In November, 1898, the subject was, not for the first time, brought before the Council of the R.A.S.E. by Sir Nigel Kingscote, in a resolution to the effect that at and after the 1899 meeting of the Society, no foals with docked tails should be allowed to be exhibited at the Society's country meeting, and at and after the next two meetings the rule to apply to yearlings and two-year-olds respectively. After a long debate, in which Sir Nigel was supported by H.R.H. Prince Christian, Earl Spencer, and others, the resolution was declared carried. But at the Council meeting of the following month an effort was made to restrict the operation of this resolution to hunter classes, and this was adopted as a compromise, in view of opposition from breeders who feared that they would find it more difficult to dispose of their horses.

In these debates, all that could be said for the practice was said. One gentleman instanced a case of a horse getting his tail over the reins when being driven in a phaeton. He also thought that as other cruel practices prevailed, there was no reason why this particular one should be discontinued. Sir Walter Gilbey thought that : " If the resolution was passed, it would do an immense amount of harm to the horse breeding of this country " ; but so far as the Official Report shows, he did not specify how or why. Mr. Munts put his finger on the spot when he said that " every horse owner and head groom knew perfectly well that it was far less trouble to clean a horse with a short tail than to clean one with a long tail." He argued that hunters with long tails pick up dirt and swish it about, and that agricultural horses with long tails require to have them plaited up in the morning and undone in the evening, this entailing a considerable amount of useless and costly labour. He also gravely suggested that as some foals are born with crooked docks, which would disqualify them in the show yard, therefore every horse ought to have his tail cut off so that they might all start fair. Another reason sometimes urged, though not on the occasion in question, is that a

docked tail sets off a horse's quarters, and thus gives him an appearance of greater strength.

All this does not make very much to answer. It may be readily conceded that a horse with a long tail, in a low trap, may get that tail over the reins; but it by no means follows that the best, or only, remedy is to cut most of it off. The case may surely be met by raising the seat or the splash board; by designing the carriage to suit the horse, instead of mutilating the horse to fit the carriage. In any event, however, the objection does not concern saddle horses. To advocate cutting off a crooked tail to prevent disqualifying in the show yard is an absurdity that carries its own refutation with it; and to trot out the venerable plea that other cruelties exist, is to say that two blacks make a white—the last refuge of argumentative exhaustion. The two reasons which appear to have any real influence are, that to prohibit docking would hinder sales, and that a long tail is more trouble to clean than a short one; in other words, first fashion, and second laziness. The first is, as an argument, worth absolutely nothing at all. The other, unfortunately, is too much regarded by people who from ignorance or indifference allow their servants to become their masters. "My coachman tells me," or "my groom assures me," is responsible for far too many brutal bearing-reins as well as mutilated tails. People who keep horses and know nothing about them are sure to be the prey of the idleness or incompetence of their servants. But it is their responsibility, none the less.

It is perhaps paying an undue compliment to take these so-called arguments too seriously; but it is well to be fair, and to give the fullest weight to what can be said on the other side; and it is wise to leave no fortresses behind us. The fact is, that allowing, as we must always do, for some few exceptions, the question resolves itself very much into a plea of fashion; and to plead fashion is, from the point of view of argument, to beg the question altogether. But if there is little that is valid to be said in favour of the practice of cutting off horse's tails, there is plenty to be urged against it.

The first point, and perhaps the least important, is appearance. Concerning tastes, there is, of course, no disputing; and beauty is in the eye of the beholder. But that anyone with undistorted perceptions can prefer to see a horse with a tail trimmed like a Dorking hen's, or cut to a stump like a saucepan handle, rather than full and flowing as his Creator designed, is indeed a marvellous thing. The truest beauty is that which is most in accordance with Nature. A docked horse is an unnatural and grotesque deformity. The mutilation of a great number of horses at recent shows was nothing less than atrocious, and no true horse lover could attend those exhibitions without feelings of the liveliest disgust and indignation. Docking is a scandalous and shameful ignominy to the horse, and repulsive, however regarded, to beholders. It must surely be superfluous

to labour the point. Of course there are those who differ. There were persons who admired erinolines, and there are to-day those who admire the present fashion in hats. But these things are not thereby proved beautiful.

The effect of docking on a horse's temper is often injurious. The shock of such an operation must, and does, tend to make him timid of anyone passing behind him—with consequences.

The process of docking in many cases—generally indeed—involves great pain, and often injury, being followed at times by mortification and lockjaw, and even death. Dr. Fleming, C.B., F.R.C.V.S., formerly principal Veterinary Surgeon to the Army, gives the following description of the method of performing the operation. He says :—

“ The tail was first tied round at the third joint with a piece of cord, which was made as tight as two men could pull it—this was done to prevent bleeding. Then the tail was hacked off between the third and fourth joints; this was effected by laying the tail on a block of wood, placing a knife on the upper surface, ‘ then with a great smith's hammer striking upon the back of the knife, cut the tail asunder.’ The bleeding stump that remained was seared with a hot iron of a certain shape until it was black and hard—‘ sear the flesh till you have mortified it.’ When there was no longer danger of bleeding, the cord was untied, and the wound dressed until the dead portion sloughed away and a cicatrix had formed. Sometimes the edge of the knife was applied to the under surface of the tail, the upper surface of which was struck with the heavy mallet or hammer.

“ The operation must have been horribly painful, and we are told that it caused great bruising, and often led to mortification and death. Similar accidents were quite commonly recorded in books of farriery, and were attributed to various causes, but chiefly to the cauterisation employed to restrain hæmorrhage. For example: Gibson, who had been surgeon in a dragoon regiment, wrote a good book on horses, in which he speaks of ‘ curtailings,’ but only to warn farriers to have their ‘ searing-iron smoother and better polished than was usually the case,’ and that it should be rubbed clean on a woollen cloth and the metal hardened. He attributed the great anguish horses suffered, and the serious consequences ensuing, to neglect of these precautions.”

Another writer has stated that :—

“ Some breeders unceremoniously perform the operation by backing the animal to a gate, upon the top rail of which his tail is rested, and then with a mallet and a large knife it is chopped off at a stroke, and without any steps being taken to arrest the hæmorrhage.”

It may readily be granted that if the operation be skilfully performed by a duly qualified person on quite young foals, no great suffering may be involved. Unfortunately, it is too frequently performed in such a manner as to cause very great pain indeed.

It is, however, possible to obtain conviction in cases where it can be shown that severe pain has been caused and the operation improperly performed. In a case at Chatteris, reported in the local Press of March 4 last, fines were inflicted (it should have been imprisonment) where a pony had died in great agony from lockjaw as the result of its tail having been docked and burned. Sir James Ingham, in a case which came before him at Bow Street, said "that the practice of 'docking' was a very cruel one, and that he had recently convicted a person for performing such operation when it was not needful for the good of the horse—i.e., when done only for fashion and not to cure disease. He should punish all future cases with severity." Defendant was fined £3 10s. 6d.

Mr. Justice Hawkins is reported as having stated that docking could not be justified unless upon special and reasonable grounds. The same judge is quoted by Prof. Fleming as follows :—" In giving his opinion on a case of cruelty to animals, he incidentally referred to 'docking' of horses, and said : ' I hold a very strong opinion against allowing fashion or the whims of individuals to afford a justification for such painful mutilation.' And alluding to this and other kinds of fashionable mutilations of animals, he added, ' These instances indicated his view, that the legality of a painful operation must be governed by the necessity for it, and even where a desirable and legitimate object was sought to be obtained, the nature of the operation and the pain caused thereby must not so far outbalance the importance of the end as to make it clear to any reasonable mind that it is better that the object should be abandoned, rather than the suffering should be inflicted.' "

It is desirable that these facts and opinions should be better known, and it is to be hoped that efforts will be made wherever possible to bring offenders to punishment. Considerable difficulty exists in obtaining the necessary proof, but excellent work has been done in this respect by the Royal Society, and the Bristol and Clifton Society have given their inspectors instructions to use every possible effort to put down the practice, and to obtain convictions where occasion may arise—examples which may be commended to other societies.

But the suffering does not end with the operation. The protection, especially against stinging insects, which the tail is designed to afford, has been taken away, and the animal is left defenceless. The torment thus occasioned may be understood by those who have watched horses in the summer, either in a meadow or in harness, or even in the stable, or who have had similar experience themselves. It is said by Prof. Fleming that in the wars of the eighteenth century, at Dettingen and Minden especially, the English cavalry was rendered almost useless, and the latter battle nearly lost, through the disorder caused by the attacks of flies, from which

the horses, being docked, could not defend themselves. The late Duke of Cambridge, when Commander-in-Chief, issued an order, at the suggestion of the Principal Veterinary Surgeon of the Forces, forbidding the purchase of animals with shortened docks. I have it direct from the War Office that the docking of horses is forbidden in the British Army, and that horses with very short docks are not purchased as remounts.

The practice of nicking is, if possible, even worse. It is said by an old writer to have for its object to make a horse carry his tail "more genteel." Professor Fleming, in his excellent work on this subject, thus describes it :—

"During the reign of William the Third another development of fashionable cruelty was introduced, and the truncated tail, instead of being allowed to remain more or less horizontal or slightly pendent, was now rigidly fixed in an almost upright position. This monstrous deformity was accomplished by completely dividing the muscles on the under part of the tail—then kept elevated for a considerable time until the wounds were healed. This operation was termed 'nicking,' and by it the horse carried his tail upright, or perhaps curved over his croup, and was quite unable to move it downwards. 'The burly Irishman,' as Lord Wolseley calls William Cadogan—Marlborough's able lieutenant and excellent staff-officer, who was Quartermaster-General in the Low Countries in 1701, and afterwards became Lord Cadogan—has received the credit of inventing this new fashion when he commanded a regiment of dragoons, and the 'Cadogan tail' soon became the rage."

And he quotes a veterinary surgeon named Perceval, who wrote :—

"It used to be the practice in Ireland, and I believe is now in some parts, to bend the dock over the back, and affix it by straps, etc., to the surcingle or belly-girth, and in this plight to turn the animal out to grass, without further solicitude about him. This method will account for the peculiar flexure backwards [forwards?] of the tail in many Irish horses, in some of which I believe that the dock has had ligaments sprained or lacerated, and its joints in consequence contorted."

These tricks of docking and nicking may be justly and concisely denounced as particularly cruel and objectionable forms of faking.

It may be helpful, for the benefit of those who lean greatly upon authority, to cite the opinions of some influential persons recognised as competent in such matters.

The late Prof. Fleming has been already referred to. Everyone should read his admirable monograph. It contains an amount of information on the subject to which all who attempt to deal with it after him must acknowledge themselves deeply indebted.

Dr. Rutherford, Veterinary Director-General and Live Stock Commissioner of the Dominion of Canada, is reported in the *Times* of March 16 last to have expressed himself as being

entirely in sympathy with those who are agitating for the entire abolition of the practice of docking horses, and to have said :—

“ The majority of horses look much better undocked, and the practice is, after all, only a fashion or fad, which undoubtedly can be abolished without injury to anyone, and at a great saving of pain and discomfort to the equine species. Not only is the operation itself painful, but the subsequent lifelong annoyance and irritation to which docked horses are subjected in the summer time from the attack of flies, especially when at pasture, is in itself a sufficient argument against the practice. I was pleased to see that Dr. James, one of our City veterinary practitioners, had the courage to come out openly over his own signature denouncing the practice, and stating that from this time on he would never dock another horse. It would be a good thing if all veterinary practitioners throughout the country would take the same views, as their influence in bringing about a change in public opinion on this point would be very great.”

Dr. James, above referred to, says :—

“ Docking, like cropping dogs' ears, is a fashionable fad, and the advocates of either have absolutely no argument that will hold water. Docking and cropping should be criminal offences, and not only the operator, but the owner punished.”

The *Times* on March 30 returned to the subject in an article in which it said “ the custom is a cruel one, which can hardly be defended.”

The Hunters' Improvement Society, so far as young hunting stock is concerned, imposes regulations requiring all horses at the Spring Show to be undocked, and their manes not hogged.

The R.A.S.E. has been already mentioned. In connection with the debate alluded to, Sir Nigel Kingscote, who introduced the resolution said :—

“ The cruelty was not only in the operation (an operation which at any age of the animal should always be performed by a duly qualified veterinary surgeon, not by an ignorant groom or blacksmith), but in an intensified degree when the poor docked animal was turned out into the fields, whether as a brood mare, or in any other condition. The hair might grow on the stump, but it fell listlessly down, and could not be used to swish off flies and insects, and that the practice was ‘ a silly fashion.’ ”

Earl Spencer said it was only a question of fashion, and that—

“ The greatest discomfort and cruelty to a horse was its being deprived of the power of whisking away flies while in the field. The system of leaving foals and breeding mares with a miserable pretence of a tail was barbarous.”

Mr. Walter Long, the late Earl of Derby, the present Duke of Devonshire, and the late Duke of Westminster were all in favour of the resolution, the latter writing :—

“ The body of a horse is endowed by Nature with a head at one end and a tail at the other, balancing each other, both having their obvious uses. Remove one, and you produce a monstrosity, and inflict chronic cruelty. Docking in itself is a small thing, but its

effect, in removing protection against flies in summer, in deference to an absurd and hideous fashion, is simply torture to the animal so treated."

Mr. Henry Chaplin spoke of what he considered "the monstrous practice" of docking horses so as "to leave them with nothing but a stump instead of a tail," which "ruined the appearance of all the high-class horses in the country."

The Earl of Feversham thought the present system of docking "an ugly, a cruel, and a vulgar practice."

And to come back to the question of appearance, the late Mr. G. F. Watts, R.A., is quoted by Prof. Fleming as follows:—

"The brutal fashion of docking horses is a disgrace to our civilisation, and cannot be too strongly protested against. I do not see how the Legislature or the Church can be so indifferent to it. Cropping dogs' ears was, I believe, put down; docking is far worse; indeed, it is, I think, more degrading than bull-fighting. There is in that, courage and address, though in a bad cause; for the brutal practice of docking, a mere caprice of fashion, nothing can possibly be said—indeed, the short agony in the time of excitement is probably less than that suffered by the horse during the protracted time between the brutal (I wish I could find a stronger word) operation and the healing of it. With regard to the artistic side, there is degraded want of taste in destroying the harmonious balance of Nature's arrangement, the somewhat heavy head of the beautiful animal being balanced by the tail, which naturally should have considerable volume. Setting aside the disgusting cruelty, this want of taste, which can prefer to see the noble creature changed by the destruction of the fine appendage into a thing resembling the stump of a worn-out broom—made to resemble a pig or tapir—is very lamentable when found among the classes that can boast of education and refinement. The cruelty is barbarous in those who practice it, infinitely degrading in those who encourage it from so mean a motive as fashion—only not contemptible because so much worse." And again, "Too much cannot be said in reprobation of the brutally senseless and mischievous practice of docking; in addition to the value of the tail as a beautiful appendage, it is not improbable that the counter-balancing weight and influence of the head and strong shoulders may be very serviceable in the animal's motion and action.

. . . I feel an exceeding desire that the nation should stand high in the estimation of the future, and regret, for the sake of the national character, that among the many who spend great sums on the turf, and breed horses, no influential voice has been raised in condemnation of the brutal want of feeling which can cause such indifference to the suffering and injury to the animal, for it cannot be doubted that mutilation of so important a structure as the spine must entail serious consequences. That such a degrading want of taste should pass unnoticed, argues a serious absence of some of the finer qualities which should distinguish an individual. And what stupidity that cannot foresee, in the changes of fashion that follow so quickly, the diminution of value? In many ways we are not making a good record for the future to judge by."

Happily since that was written, influential voices have been raised.

Surely it is abundantly established, and the contention sustained by the opinions of experts of the highest consideration, that these practices are ugly, cruel, vulgar, and generally indefensible.

The question remains, what can be done to secure their discontinuance?

It is impossible to hope for legislation such as that passed in the State of Massachusetts :—

“ Whoever cuts the bones of the tail of any horse for the purpose of docking the tail, or whoever causes or knowingly permits it to be done upon the premises of which he is the owner, lessee, proprietor, or user, or whoever assists in or is present at such cutting, shall be punished by imprisonment in the jail not exceeding one year, or by a fine not less than 100 dollars nor more than 300 dollars. If a horse is found with his tail so cut, and with the wound from such cutting unhealed, upon the premises of any person, such facts shall be *prima facie* evidence that the person who occupies or has the use of such premises on which a horse is so found has committed the offence described. If a horse is found with its tail so cut, and with the wound resulting from such cut unhealed, in the charge or custody of any person, such facts shall be *prima facie* evidence that the person having the charge or custody of such horse has committed the offence charged above.”

It would be scarcely more feasible to endeavour to secure a law that every docked or nicked horse should be registered down to a certain date, and that, after that date, anyone found in possession of such an animal, unregistered, should be liable to fine. It is proverbially useless to legislate ahead of public opinion. But we may try and get public opinion formed, and any necessary legislation would soon, and easily, follow. Let us use all the influence we possess to decry and discourage the practice, to point out the objections to it, and to draw attention to the superior beauties of un-mutilated animals. Those who may have horses should refuse to own or to purchase any that have been so mutilated. Dealers and breeders dock their horses because they believe that it makes them more saleable. If they could once realise the contrary, the docking would soon automatically cease; for this is conspicuously a case in which the receiver makes the thief. Let us endeavour, in a word, to the utmost of our ability, to render the docking of a horse unprofitable, and the owning of a docked horse disgraceful—and unfashionable.

Few people reflect on the absolute servitude and dependence of a horse, through all his life. He is indeed a slave; without initiative; sometimes treated kindly, seldom with true sympathy and understanding, often with brutality—but always a slave. He is dependent on his master for food and drink and shelter. He is worked, usually to the utmost limit of his power, under conditions of senseless aggravation from bearing-reins, badly fitting harness, blinding blinkers, torturing bits and curbs; cast aside, when no longer strong and beautiful, like a broken tool, without gratitude or thought of what

may be his fate, by those whom he has faithfully loved and served. He is savagely beaten, but we hear no cry. Often left in charge of the most ignorant and callous, he suffers hunger and thirst, cold and heat, but cannot complain, and yet, unless his temper has been utterly ruined by persistent ill-treatment, he is gentle, affectionate, hard-working, only anxious to do his best to please; patient under cruelty and neglect, forgiving of injuries, pathetically grateful for, and responsive to, the least sympathy and kindness. How cruel and devoid of imagination indeed must they be—no true horse lovers, whatever else they are—who would wantonly inflict upon him, out of mere irresponsible caprice, yet another torment and indignity.

THE MECHANICS OF LOCOMOTION.

By T. H. BRIGG, Civil Mechanical Engineer.

In this paper I shall advance certain propositions which may appear to some of you a little startling and difficult to believe. Nevertheless, I shall ask you to follow me patiently, and I believe that in the end you will recognise the truth of my contentions.

As this is a gathering which has at heart the cause of suffering animals, and I presume of suffering humanity as well, I shall devote the greater part of my remarks to showing you how the suffering of both, due to the misapplication of natural forces, may be diminished, concluding with a reference to the application of the same theories to purely mechanical things such as motor-cars and locomotives. The parallel between men and machines is, of course, obvious. Both are required to do a certain amount of work, and often do it in exactly similar ways; the man with the shovel differs only in magnitude from the steam navvy, while the man on his bicycle is as much a part of his machine as the engine of a hundred horse-power motor-car. The only difference that I can perceive is in the manner in which we are accustomed to treat animate and inanimate machines. While inventors are continually seeking to discover new ways of increasing the efficiency of the inanimate machine, they are content to allow the world to go on using the living machine in the same old, often irrational, wasteful, and cruel manner as it has done for thousands of years, without attempting to lessen the strain, and without stopping to consider whether we are utilising the forces of living animals in the most efficient and therefore most profitable and humane manner.

"Man" and the "horse" are the two great living machines used in the world. Yet there are no text-books, there is no professor, there are no treatises or lectures in existence, either in our own language or that of any other civilised race, dealing with the mechanics of man, the machine par excellence, or the mechanics of the horse, his faithful, willing, patient helper. There being neither one nor the other, you will understand that every fact which I shall lay before you to-day I have had to seek and discover without the aid of man or book. Some of the problems upon which I have been at work for the past twenty-five years are now beginning to attract attention; they are chiefly those connected with the application of principles to the ordinary everyday needs of man and beast. Thus, for example, as lovers of animals, it will be pleasing to you to learn that this year for the first time a question appears in the examination papers of Leeds University relating to the economic application of the power of the horse. Although I shall be anticipating

somewhat the order in which I propose to deal with these matters, let me read that question to you :—

“Two horses harnessed in the usual way can each back with a force of 300 lbs. The pole-strap on each side makes an angle of 45 degrees with the pole. What is the effective force along the pole and what is the side pull on each horse?”

That does not sound a very difficult or abstruse question. Yet I may tell you that this simple proposition—what effective force do two horses exert when backing if harnessed in the usual way?—is one that I have never found a horse-owner able to answer, or, indeed, until the whole matter is very carefully explained to him, at all interested in.

Let us first consider the natural forces of a man exerted in the most natural act of man—namely, that of walking. A man in walking at the rate of four miles an hour strikes the ground with a force equal to about double his own weight at each footstep. I gave a practical demonstration of this before the war authorities in London some years ago, General Lord Methuen and the late General Sir Redvers Buller being present. In this demonstration at Chelsea Barracks I erected a see-saw operating on steel pivots. I stood upon one end and Lord Methuen, who was heavier than I, stood on the other. His end was naturally depressed. I repeated this with another officer heavier than myself, and then requested both of them to stand on one end under which I had placed a thin slip of wood. An officer in the audience held taut a piece of cotton attached to this slip, which itself was firmly pinned to the ground by the combined weight of the two officers.

I now walked at the rate of four miles an hour along an elevated platform in the direction of the upper end of the see-saw. As soon as I placed one foot on the inclined plane of the see-saw the lower end, weighted though it was by two men each heavier than I was, momentarily rose sufficiently to allow the slip of wood to be pulled out by the cotton thread. Thus I conclusively proved that in the act of walking I exerted a force through one leg and one foot of more than double my own weight.

When this simple fact is recognised and acted upon by scientists and the authorities of humane societies, we shall see fewer lame horses and other animals driven mercilessly through our streets. If our own foot or leg is injured, we walk or limp very slowly, placing the lame limb to the ground very gently to avoid this impact of twice our natural weight, and then allow the healthy limb to do all the work possible; but when urged along at a quicker pace one has not the time to place the limb gently, and therefore must suffer the inevitable aggravation of the injury.

Not only does this show us the cruelty of urging a lame horse along, but it illustrates the importance of lessening the weight on the feet of the horse when it is not required for tractive purposes.

On level stretches, where a vehicle offers little resistance, the horse has far more weight to carry than is necessary to keep the vehicle in motion. If we can relieve him of all or part of that burden by scientifically constructed vehicles we shall conserve his energy and prolong his useful life.

There is also another force besides that of impact to be considered, which has a great importance in this act of walking, namely, the horizontal component of the oblique force with which the foot of a man strikes the ground. It represents the forward thrust of the foot on the ground, or, if you like, the force with which the ground resists the advance of the man.

Except when a man is travelling over ice on skates this forward thrust is practically wasted at every stride, and must be made good at every stride, otherwise the man will come to a standstill. If you doubt the reality of it, consider what happens when you step on a piece of orange-peel. The peel acts as a lubricant, reduces the friction, diminishes the thrust of the earth, and the force makes itself apparent in a very unpleasant manner.

The waste of force here indicated is a problem which may well attract your notice. In the case of man it has been overcome to a large extent by means of the bicycle, which offers several advantages, not only in reducing to a minimum the backward thrust of the earth, but also in carrying the load as nearly parallel to the road as possible, instead of through an undulating line represented by the rising and falling of the man's body as he walks. In the case of the horse no such mechanical device has been invented. Let horseowners once conceive their enormous loss due to this great waste of energy and the horse's discomfort, and I venture to think that reforms will not be long delayed.

To drive home the importance of this consideration, reflect what the loss means in one working day, and in one year of, say, 300 working days of ten hours each. I have calculated that the backward thrust in the case of an average horse is equivalent to over 5,000 tons exerted on the front legs alone in one working day, or one and a-half million tons per year. In the same time the hammering due to vertical impact, the first force we considered, is equivalent to a weight three times as great. No one can wonder that a horse's feet and legs should trouble him so much when he considers in the light of this fact the enormous amount of hammering to which they are subjected.

As we are on the subject of weight carried by a horse, I will call your attention to a little known fact, namely, that although the rear quarters of a horse are heavier than the fore, yet the front feet carry a far greater part of the total weight than the hind feet carry. This fact explains why nine-tenths of horses fail first on their front feet, and the reason is because the head and neck of the horse are in advance of the front supports. I have known intelligent people

fail to realise a simple truth like this solely because they could not bring themselves to look upon a horse in the same way as they look upon a mechanical structure. The matter has seemed clearer to them when I have asked them to imagine the horse a rigid, inanimate object. Now if you hang a weight upon the head of this rigid, inanimate horse it will, if heavy enough, cause his hind feet to tilt into the air. Suppose that weight to be a feed-bag weighing 20 lbs. It would not be heavy enough to tilt the hind feet off the ground, but the distribution of weight which it would cause would be exactly the same, and the result would be that a weight of 10 lbs. would be taken off the hind legs and transferred to the front legs—on the see-saw or level principle—which would then be carrying the whole weight of the bag, viz., 20 lbs., plus this transferred weight of 10 lbs., or a total weight of 30 lbs. In using these figures I am reckoning that the head of the horse projects half as far in advance of the front feet as the hind feet are in the rear. For every pound weight of the head in advance of the fore feet you then get, roughly speaking, half a pound taken from the weight supported by the hind feet and a pound and a-half added to the weight supported by the front feet.

You will now understand what I mean when I say that to appreciate properly the action of a horse and devise means for working it more humanely and more profitably, you must first look upon it as a scientifically constructed machine, the basis of which is a lever. Get rid of the impression that the horse or man works in some mysterious way, exercising unknown forces, actuated by principles too complicated to understand. There is nothing in the ordinary actions of a man or a horse which cannot be explained by mechanical means, and which is not governed by the same immutable mechanical principles which govern the work done by any mechanical device known to man.

If I can disabuse your minds of the idea that there is anything inexplicable about the forces called into play when a man walks or a horse pulls a vehicle along the road, I can also show you that men have for thousands of years either violated or at best disregarded most of these natural principles whenever they have attempted to make use of the wonderful motor power contained in the horse and very often in man. I could go even further and show you that, despite our boasted progress in mechanics, our locomotives and motor-cars, our weight-lifting and weight-carrying devices, we are still disregarding or violating the same natural principles. There is not, of course, the same cruelty in wasting the power of a steam-engine that you will at once detect in the daily waste of the power of a man or horse, but there is, nevertheless, a waste of energy, productive power, material, and money. To my mind, and possibly to yours, the extraordinary thing about this daily waste of animate and inanimate power is the fact that our professors of engineering

and our teachers of mechanics make no attempt to stem it by teaching. There are no text-books illustrating the forces brought into action when a horse draws a vehicle, and none to show the forces operating when a locomotive draws a train. The whole question of transport is governed and regulated in this scientific age by that "rule of thumb" which the Prince of Wales said the other day is "dead." Dead, it may be, in the work of the chemist, but alive and flourishing in the work of the carriage and locomotive builder and the horse-owner.

If there is one University in the world where you might expect to find at least a theoretical knowledge of the forces which operate in transport, whether by man, animals, or motor vehicles, it is the ancient University of Cambridge, the seat of mathematical learning. I am going to prove to you that they know so little, and other people know so much less, of this exact science, which depends for its proof on mathematical processes, that they can give an exhibition to the world of their incompetency without creating astonishment, much less criticism or comment, in the mind of a single professor.

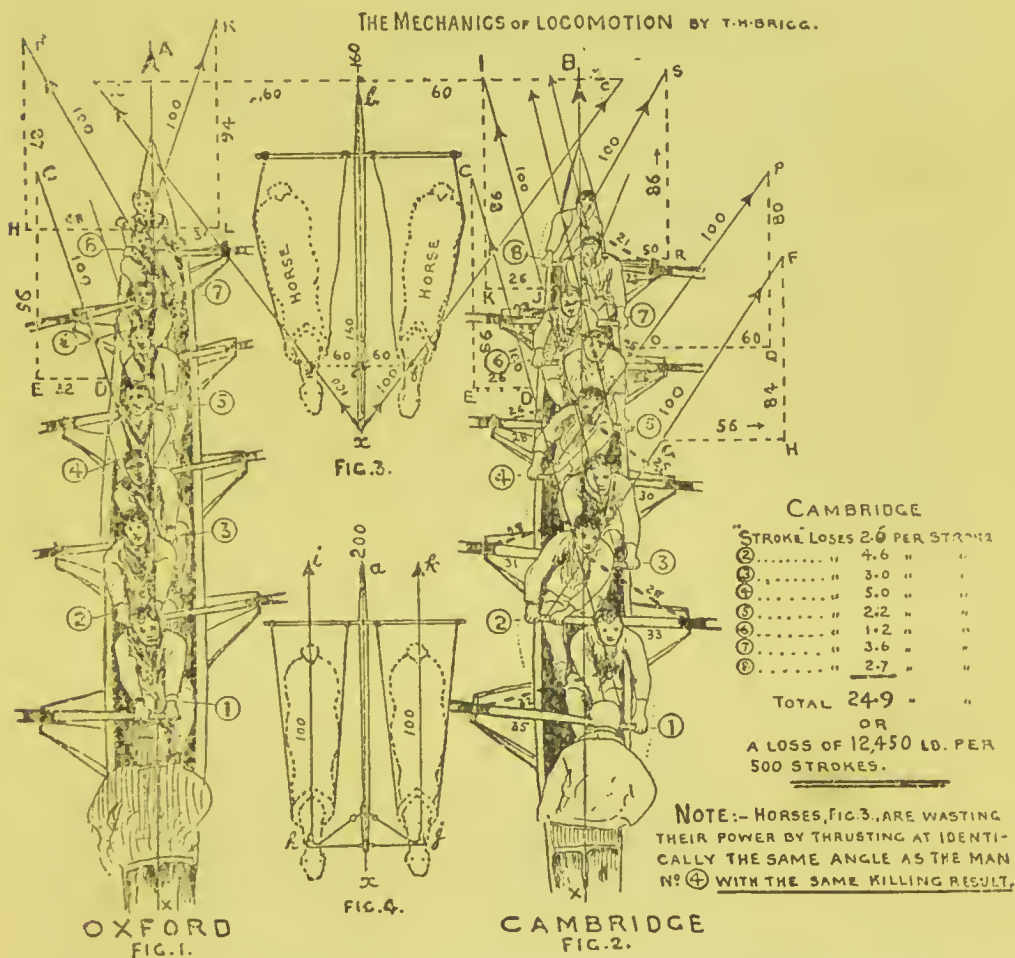
The particular exhibition of University incompetency and ignorance of the mechanics of man to which I refer is that ancient and much-admired institution known as the Oxford and Cambridge Boat Race. I am going to assure you, and the proof is not difficult, that the Boat Race was lost by Cambridge this year simply because the men in the boat and their advisers showed a child-like disregard and ignorance of a subject with which they should have been perfectly familiar.

If you look at the diagram taken from a photograph you will see that the men of the Cambridge crew used their oars considerably more inboard than those used by Oxford. In their simplicity they thought they were getting a more powerful stroke, whereas they could easily have discovered, simply by plotting out the forces employed, that they were actually losing power. The moment when the rowers should be exerting their greatest propulsive power is when the oars are at right angles to the boat. At this moment, when every ounce of weight and muscle should be put into the stroke, the Cambridge oarsmen were pulling their hearts out, just as a horse pulls itself to pieces in an attempt to back a carriage or a wagon with a pole-strap at an angle of, say, forty-five degrees to the pole. The pull of the Cambridge oarsmen was directed, as you can plainly see, in almost every conceivable direction but the right one. There is not one man in the eight pulling in the line of least resistance. Every man is performing *two* sides of a triangle of work instead of only *one*. Also, he is thus limiting his thrusting power to that of one leg instead of two.

It is certainly amazing that there was no one to show these men how wrong they were. One would have thought that during prac-

tice at least one of the men would have found it interesting to work out the exact value of each man in the boat, and the varying values due to a change in the length of the oar or the length of the stroke. He would then have discovered the vital error, and prevented not only this exhibition of incompetency, but probably the loss of the race.

From a similar consideration of the forces which actually operate when a man propels a boat through the water I am of opinion that



A violation of natural law causes loss of energy and efficiency of men and horses alike. Cambridge, in the 1909 University Boat Race, was badly beaten and nearly fagged to death by amazingly wasteful and self-imposed mechanical and physiological conditions, which have for generations been inflicted upon horses, causing untold misery, pain and premature death, with consequent loss to their owners.

the short sharp stroke which the Belgians used when they won the Grand Challenge Cup is the one which develops most useful work. I have gone into this matter publicly elsewhere, with diagrams and calculations of force, and I have found no one to challenge the conclusions at which I have arrived. I can therefore only assume that I am right both in my calculations and in the conclusions I have drawn from them.

You may ask me what relation this question of the winning or losing of the University Boat Race has to the subject of cruelty to animals, in which you are more particularly interested. Its connection is two-fold. In the first place I have no doubt your interest in animals extends to the finest specimen of all, viz., man himself. If you remember the photographs, showing the Cambridge crew lying in half-a-dozen different attitudes, limp, exhausted, and worked out at the end of the race, you will agree with me that cruelty was shown to those men. They were asked to do something which, unless their physique and training were immensely superior to that of their opponents, was a physical impossibility. They were severely handicapped by their faulty equipment, and, although they rowed of their own free will, the cruelty was none the less great. I presume that they were practically equal, if not superior, in physique and training to their opponents. Even had they been beaten under such conditions there was no reason why they should have been left at the finish in such a terribly exhausted state, except the one reason I have stated, viz., that they were asked to do far more work to accomplish the same task.

In the second place, this affair of the Boat Race shows you as clearly as anything can that the Universities, our highest seats of learning, are still ignorant of the principles of the mechanics of transport, principles which I have already told you are applicable to all forms of transport, whether of vehicles by horses or of boats by men. If the men who are studying mathematics at Cambridge do not learn enough to spare themselves the humiliation of this Boat Race, is it any wonder that the carter, bred in the slums of a city or the simplicity of a village street, does not know enough to spare his horses the needless cruelty inflicted daily upon countless numbers of man's "best friend"?

I do not know whether your daily life is spent in a great city, but if it is I am sure your attention must have been called from time to time to the cruel methods used by carters in the attempt to force a pair of horses to back into a yard or alley, and the equally cruel strain placed upon a pair of horses when attempting to restrain a heavy vehicle in descending a steep hill. Has it ever occurred to you as a strange thing that horses which are fully capable of drawing a loaded van find it difficult to push that van backwards? I think it must have done. Has it not also occurred to you that if a pair of horses were able to retard as easily as they draw a vehicle we should have far fewer accidents in a street, accidents to men, and to the horses themselves?

Horses yoked, as most horses are, by means of a pole-strap or chain to the end of a pole not only lose one-third of their power to check or stop their loads, but in order to exert the remaining two-thirds of their power are compelled to place themselves in a position of great danger. Few people who drive horses are aware of the

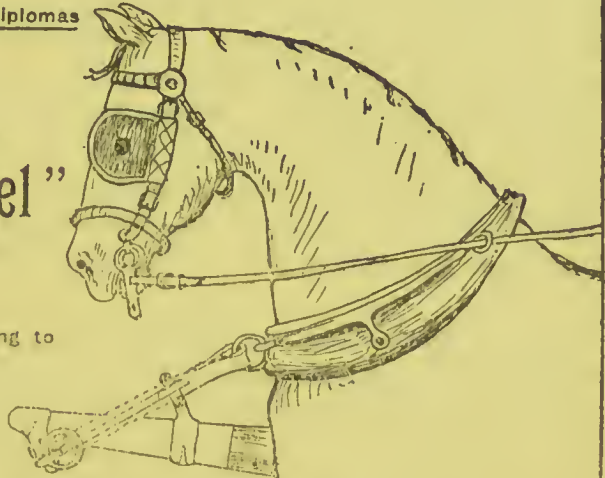
reason why the latter spread their rear quarters when holding back heavy loads down a hill. The fact is that the horses realise their own danger, and to avoid the twisting strain set up in their own bodies by forces which are acting upon them crosswise, they attempt

Five Medals and Two Diplomas

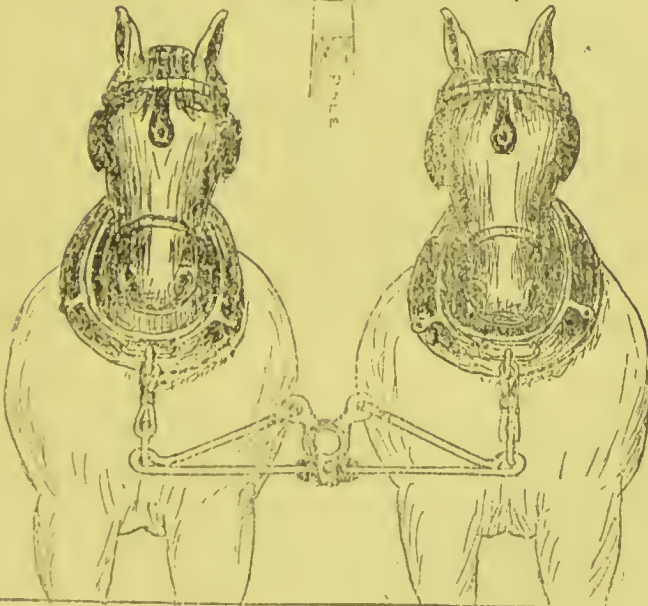
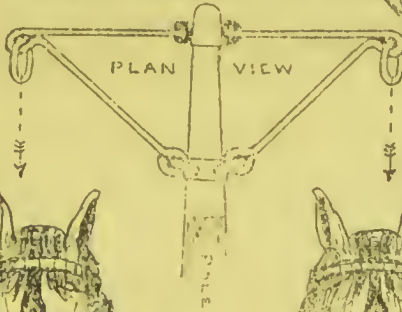
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to get their bodies in a line with the pole-chains. If they can succeed in doing this they get equal weight on each of their fore legs and fore feet. At the same time they must necessarily proceed in this attitude down the hill sideways, which in turn means that they

must cross their legs in walking or running, with every chance of tripping and falling in consequence.

If this were all, the case would be bad enough; but it is only half the story of the cruelty inflicted upon the horse by the inhuman and insensate methods of the majority of drivers and harness-makers. The fact that the horse loses power even when he gets what some people would call a "direct" pull on the pole-chain or pole-strap is easily made quite clear by a diagram of the forces exerted. I am now, you will perceive, about to answer that question which the engineering students at Leeds University were asked to answer at their first term examinations this year, viz., "What is the effective force along the pole and what is the side pull on each horse when the polestrap makes an angle of forty-five degrees with the pole?"

Any mathematician can verify for himself that two horses each exerting 280 lbs. apiece will actually produce only 400 lbs. of force by their united efforts when harnessed in the "usual" way. Each of them loses 80 lbs. of good force, which is nevertheless exerted and wasted in this act of pulling at an angle of forty-five degrees to the pole. It is a loss created, as you will see, in the same way and by the same ignorance of applied mechanics and mathematics as the loss of power experienced by the hapless Cambridge, and partly by the Oxford, crew.

To avoid this loss and help the horse-owner to a better, more humane, and more economical use of his horseflesh, I invented some years ago a simple contrivance which I called the "Plywel," because it enables horses to "ply" their forces "well." It is so effective that when His Majesty the King saw some practical demonstrations he said: "It is one of those simple things which one would have thought would have been seen long ago." It is also so practicable that the Great Northern Railway Company, after a test lasting over years, have adopted the device, and have purchased between four and five hundred of them for all their pair-horse wagons. It has also been adopted by the largest express companies in America.

The essential feature of the "Plywel" is shown clearly when you suspend two weights passing over pulleys and joined to a rod attached to a weight, or pressure-indicating machine. The rod represents the pole of the wagon and the weights the pull of the horses when the polestrap is fastened to the end in the usual way. With two pound weights the pull is only 2.4-5 lbs. Now connect the pole with two flexible arms. At once you transform the oblique pull of forty-five degrees into a direct parallel pull, and have a force exerted down the pole equal to the full combined force of the two weights; in other words, four pounds.

I have frequently demonstrated the value of this simple device by placing a van on an inclined plane and asking two men to pull

it upwards by means of ropes attached to a pole. For the moment they are the horses striving to back a vehicle in the ordinary way. Under these conditions, with feet braced against blocks, they cannot move the wagon. I now attach the "Plywel" and ask the same men to pull. To their surprise, the wagon moves easily up the hill. In one case a third of their force was wasted, in the other none of it was wasted.

Such then is the "Plywel," a simple contrivance which has been designed to combat the long prevailing and still existing ignorance of men regarding the mechanics of transport and the horse, and serves to illustrate how easily, by the application of scientific principles, we may relieve suffering and add to the total sum of comfort and economy for man and beast.

Did time permit, I could deal with many similar matters. We could discuss together other questions, such as the best methods of distributing the weight in a vehicle when going up and down a hill, the proper method of attaching the traces to vehicles; but I must leave these to another occasion.

THE USE OF THE BEARING-REIN.

By ERNEST BELL, The Anti-Bearing-Rein Association.

A visitor from Australia who was recently asked, while walking in Bond Street, what had struck her most in London, promptly replied: "The absurd way in which you tie up your horses' heads." It may seem strange at first sight that the English, who pride themselves especially on their love of horses, and who certainly breed some of the finest horses in the world, should be the people who invented, and are mainly responsible for the use of that instrument of torment, the bearing-rein.

It may, however, only be another instance of the well-known observation that every virtue has a corresponding vice which lies very near to it. The impulse, which is innocent in itself, and in a well-balanced mind may lead to right action, in the meaner mind will result only in self-indulgence and injustice to others. The ambition to have a fine horse is an innocent one enough, and the real horse-lover rejoices in his steed's high step and arching neck. The parvenu sees this, and if his horse is not quite up to the mark in breeding, and does not make his steps properly and arch his neck proudly, his owner, whose sense of the fitness of things is limited, says: "We must make him do so, whether he likes it or not"; and so the poor victim has to endure a life of torment to gratify the stupidity of the fashionable snob.

The question of the bearing-rein is one which it is difficult to discuss, as there are no pros, but only cons. The agitation against the use of the rein began some forty years ago, and, though certainly some progress has been made since then and the rein has so far fallen in disrepute that one of our well-known country papers, "Farm and Home," is able to write, "The view that it is needed has long been abandoned by practical horsemen," there is still a great deal to be done before it is entirely abolished in England.

That the English fashion has unfortunately been adopted in other countries is evidenced by the fact that societies in Germany, Italy, and Holland have applied to the English Association for its literature and pictures. In America a specially atrocious development has been made in the form of the check-rein, used originally in trotting matches, by which the horse's head is held up in the air by a strap passing over the top of the head. It repeats all the disadvantages of the English bearing-rein, but is even more cruel, holding the horse's head in a perfectly immovable position. It has found some imitators in England, but fortunately not many as yet.

VETERINARY OPINION.

On one occasion the R.S.P.C.A. collected the names of some 600 Fellows and Members of the Royal College of Veterinary Surgeons who were all opposed to the use of the rein. The list, still in print, is headed by Professor Pritchard and Professor Axe, of the London College; Professor Walley, of Edinburgh; Professor McCally and Professor McGill, of Glasgow; and Professor Mayer, of Cirencester; and they appended their names to the declaration that they "are of opinion that the use of the bearing-rein, when tightly applied, is painful and irritating to horses, is directly and indirectly productive of disease when regularly worn, and by its mechanical action greatly hinders horses from employing their full strength. For the above reasons—on the plea of utility as well as of humanity—its use should be discontinued."

Professor Pritchard, in expressing his opinion, said:—

"The fact that the bearing-rein is a useless appendage, supported only by fashion, but producing painful sensations in the muscles of the head and neck, stamps its application as a most cruel act."

And Professor Wortley Axe said:—

"Eleven years' experience in the post-mortem house and the dissecting-room of our college has made me acquainted with a variety of structural alterations and deformities arising from this cause, which must have rendered life a burden and shortened its span."

Mr. Fleming, Army Veterinary Inspector, gave the following twelve reasons against the bearing-rein:—

1. It spoils the appearance of the horse, and largely detracts from his free and graceful movements.

2. The long-continued pressure on the lower jaw tends to give the animal a hard mouth, and therefore to render it less obedient to the driver's rein.

3. It does not prevent stumbling, but, on the contrary, predisposes the horse to fall, and with much more severity than if it were not used.

4. In hot weather or during extreme exertion it may directly or indirectly produce an attack of giddiness or apoplexy—the last probably terminating in death.

5. In heavy draught, in addition to the torture it occasions, it causes a large portion of the horse's power to be lost, from the animal being unable to get his head and neck down, and thus to throw more of the weight of his body into the collar.

6. The powerful muscles which pull forward the shoulders, and indirectly the fore limbs, and which are attached to the head and neck, are by it placed in the least favourable position for exercising their function; so that the horse's action, as well as its speed and strength, are impaired from this mechanical disadvantage.

7. It causes pain and distress in breathing.

8. It tends to produce distortion of the upper part of the wind-pipe, which causes difficulty in respiration, as well as the disagreeable wheezing, snoring, or whistling sound termed "roaring," and which constitutes an unsoundness.

9. It frets the temper of nervous and excitable horses, and shortens the lives of all.

10. It wearies the head and neck of the horse by the constrained, unnatural position in which they are fixed.

11. It adds to the weight of the harness, and the time required to clean it.

12. It is an unnecessary expense to purchase it.

These twelve reasons have not been seriously controverted by anyone with authority to speak on the subject, but as they cannot be said to have received general practical acceptance by the public, we may treat the chief of them a little more in detail.

The bearing-rein lessens a horse's power of work. Anyone who watches a horse with a free head pulling a load will see that his neck and back are pretty well in line, while if the load be very heavy, or he is going uphill, the head will be even lower. By taking this position he brings his weight against the collar, and a good deal of the work is done by his weight alone—of course, to the saving of his muscles. When his head is kept up by the hame-rein he cannot throw his weight into the collar, and must move his load by power of his muscles alone. If you watch a horse thus hindered you cannot doubt that it puts a strain on his back and legs, and must be specially injurious in those cases of weak hock joints shown by the hind foot half-turned at every step. It is some thing like a man rowing. He throws himself back at each stroke and moves the oar largely by his weight. If he could not do so it would mean a greatly increased strain on his muscles to drag the oars through the water. A man pulling a load acts as a horse would naturally do, and throws himself forward against it. Fortunately for him, no one puts on a hame-rein to keep him upright.

It does not prevent stumbling, as some suppose; but, on the contrary, is apt to cause the horse to stumble, and also to fall, for with this rein on he cannot recover himself. He naturally puts his head down to recover his balance, but the rein prevents him. Also, a horse wearing it falls more severely than one who has his head free, and it further prevents his rising again.

The rein has a bad effect on the horse's breathing, especially when tight. Owing to the unnatural position in which the head and neck are kept, the upper part of the windpipe sometimes gets forced out of position, and "broken wind" is the result. Even where the harm has not gone so far as to cause lasting displacement, the temporary displacing of the cartilages and consequent narrowing of the breathing passage while wearing the rein cause much distress to the animal.

The use of this rein tends to destroy the elasticity of the ligament at the back of the neck, which naturally supports the head.

The constant chafing of the bit, even with a so-called "slack" rein, is apt to make the mouth hot and inflamed, and the undue flow of saliva, consequent on this state, is seen as "foam." If the

rein be tight it causes warty growths, cracks, and painful sores in the mouth, which, in addition to being a source of suffering to the horse, tend to make him unable to answer to the guidance of the driving reins.

It prevents the horse resting when he is standing. Cart and farm horses often spend many hours in harness, and a good deal of that time they are standing about. If their heads are free they can rest, and so come fresh to their work again; but to rest a horse puts down its head. The hame-rein keeps him restless and irritated, and so standing tires instead of resting him. Tormented and worried, he wears out faster than he need.

FUNERAL HORSES.

The opinion of experts with regard to funeral horses, who, being stallions, many persons have considered could not be managed without the use of the bearing-rein, has been tested by a letter addressed by the Anti-Bearing-Rein Association to all the chief funeral furnishers in London.

A good many replies were received expressing approval of the aim of the Association, from which the following important testimony may be quoted:—

Messrs. Gillow and Company write: “We use no bearing-reins on our horses.”

Messrs. Shoolbred and Company write: “We do not use the bearing-rein except on rare occasions, and then only with Professor Pritchard’s approval.”

Messrs. Whiteley, Limited, write: “The bearing-rein is not used on any of our horses.”

The Secretary of the Necropolis Company writes: “I am quite in accord with the object of your Association, and will certainly do my utmost in the matter.”

If these large and well-known firms can drive their horses safely either without bearing-reins at all or with them quite slack, why cannot all others do the same? It seems quite obvious that the need of the bearing-rein—except in a few rare cases—is simply a superstition.

With regard to the few rare cases which are a stumbling-block to some people who otherwise would give the movement their support, it may readily be admitted that with some horses, who have acquired the habit of boring, picking up refuse from the road, etc., an extra rein may be desirable to keep them in check. But such a rein has nothing in common with the bearing-rein as it is usually understood, and there is no need whatever for it to be tight enough to exercise any restraint on the movements of the horse, except when he may wish to indulge in his inconvenient propensity. To defend the tight bearing or hame-rein on the ground of these exceptional cases is equivalent to defending the general use of the tight corset because here and there a patient suffering from spinal curvature may be better for some artificial support.

The excuses given—for they cannot be called reasons—for the use of the bearing-rein are sometimes of a comic order. It has, for instance, been said by a veterinary surgeon in one of the provincial towns that the horses, when relieved of the rein, took to falling down on starting. The horses, however, in other towns and countries, notably in Scotland, where the rein is practically unknown, are quite able to start without any difficulty. Another objector, this time the clerk of one of the London councils, gave as a reason for using the hame-rein that “the horses fall asleep if they stand in the sun, and their heads must therefore be kept up,” while a third found that it was “desirable to have the rein because of the nosebags, which otherwise would always be slipping off.” Here again we should like to ask how the horses in other places manage to keep awake and retain their nosebags. Yet another complains that without the rein his horses were far too energetic and would, as he expressed it, “pull their hearts out”—rather strong testimony, we think, to the waste of power which the rein, when used, is apt to cause.

But the commonest excuse, that the rein prevents the horse from stumbling, is a very generally accepted idea amongst ignorant people. It would seem quite reasonable that the rein attached to something above the horse's head might have this effect, but to argue that one fastened to the harness on the animal's own back could save him from falling is just as reasonable, or unreasonable, as to maintain that a Chinaman's pigtail, fastened to his girdle at the back, would prevent his tripping over a stone or slipping on a piece of orange peel.

The methods adopted by the Association to combat this evil consist mainly in the circulation of literature to instruct public opinion and in the display of coloured posters on boardings and by boardmen. Another method which has been found efficacious is the erection of boards, of which there are now upwards of 100, at the foot of steep hills, requesting drivers to slacken the rein when going uphill. Personal letters also to the County, Borough, and Urban Councils have resulted in over eighty of them having discarded the rein. The large railway companies, tramcar companies, cab and fly companies, H.M. Mails and Parcel Post, all the large brewers, and many of the most important trading firms have also given up the use of the rein entirely on their vans as well as carts, and at the Van Horse Parade held annually in London the use of the rein disqualifies a competitor. These practical object lessons, in addition to the fact to the ever-increasing number of equipages seen in our West End streets without the rein, furnish the best answer to those who from various personal reasons still cling to the old fetish, and think something dreadful will happen to them if they renounce it, as more discerning and humane people have now done, with very much advantage to their horses.

HORSE-RACING, A CRUEL SPORT.

By ERNEST BELL, The Humanitarian League.

Horse-racing is very generally regarded by the more thoughtful sections of the community as a low and undesirable pastime, mixed up, as it is, with betting, and often carried on by unscrupulous methods. The racing stable is not considered the best of training places for boys, and the racecourse is one of the last places which any father wishes his son to frequent.

Objection is, however, very seldom raised to horse-racing on account of the cruelties involved in it, at any rate in England. It is true that on the Continent the P.C.A. Societies often include it amongst the forms of cruelty which they exist to oppose, but in England we are so accustomed to it from infancy, and it is so generally recognised as a national sport, that we have lost the power of judging it impartially or even fairly, and to bring an accusation against it even amongst sober-minded, unsporting people, or even ladies, lays one open to the charge of being fanciful and unpatriotic, and almost a traitor to one's country.

But what are the facts? Anyone who will take the trouble to look critically over the accounts published daily in the papers of the horse-races and steeplechases—which we include in our indictment—will find that the painful accidents and injuries sustained by the horses, which the reporters think worthy of chronicling, run in a short time into hundreds.

A member of the Humanitarian League some years ago kept a watch on the papers, and made out a list—which made no claim to be a complete one—for fourteen weeks, and found that in that time, among the more serious accidents to horses, 160 fell, forty-five came to grief, eleven broke down, seven broke blood-vessels, seven broke legs, one broke his back, seven were destroyed in consequence of accidents, and one died from internal injuries in training.

We give the chronicle for one month as follows :—

“ March.—Fifty-three horses fell; one was ‘ remounted, and

“ March.—Fifty-three horses fell; one was ‘ remounted, and afterwards refused ’; one ‘ rolled over from sheer distress ’; ‘ the favourite at the time of falling was in obvious difficulties ’; seven came to grief; seven were in trouble; five broke blood vessels—‘ two being in hopeless difficulties at the time; one afterwards struggled on ’; four broke down (two ‘ badly ’); two refused—‘ hurdle several times refused ’; one ‘ broke a leg and was destroyed ’; one ‘ veteran chaser dislocated his back and was destroyed ’; one ‘ that fell and injured her back, January 19, has been in slings ever since, and not likely to get about again.’ March 5.—One horse ‘ ran into the rails ’; one ‘ in hopeless trouble ’; one ‘ struggling on ’; one ‘ just scrambled home ’; ‘ the Grand National candidate could hardly

crawl in the last stages of the conflict'; one 'was so thoroughly beaten he could hardly walk into the paddock—so distressed he could hardly crawl'; one 'failed to show up prominently with her crushing burden on the heavy ground'; one 'jumped badly, suffering from the effects of the rough passage across the Irish Channel'; 'Grand National candidate, in a training gallop, got a fatal internal injury'; 'disasters commenced early as usual in the Grand National'; 'out of twenty-eight, less than half completed the course'; another day, of the twenty-eight runners, nine only completed the course. It was said of one horse, 'it has been shown that he doesn't like to race every day of the week'; three dead."

We may here at the outset answer the stock argument of those who have given no thought to the subject, that the horses themselves enjoy racing. In substantiation of this a case was recently quoted to us of a horse who, having got rid of his rider, still continued in the race, and came in first.

We quite agree that many animals have a racing instinct, and enjoy it up to a certain point if they are allowed to do it in their own way; and if there is any truth in the stories one has heard, of the Arabs and their horses and the way they will race for fun, urged on only by the master's voice, we should say by all means let both men and animals have their amusement. But this is not at all our system. The horses who are still in at the latter part of the race are simply mercilessly flogged, and are also spurred in a way which in other circumstances would be regarded as brutal in a degree, and would be visited with rigorous penalties. Such phrases as "collapsing," "being dead-beat," or "severely punished," which occur constantly in all accounts of race-meetings, are hardly consistent with enjoyment. When Dorando ran at Olympia till he could only stagger along in a dazed condition and fell on the course, there was a great outcry about the pitiful sight and the folly and wickedness of carrying sport so far. But what he did was done of his own free will. What are we to think of the humanity of forcing horses into similar condition by whip and spur against their will?

To show more in detail the kind of treatment to which horses are subjected in this amusement, we append a few cases taken from the *Standard* during a few weeks last year:—

"In the Elsham Plate—'Blackcock broke a blood vessel.'

"'Nanoya and Mount Prospect's Fortune came to grief. The spills were plentiful, York II. being next to come down, whilst Seisdon Prince hit the top of the fence after Valentine's, and was on the floor, his jockey, M. Phelan, unfortunately breaking his collarbone. . . . Going into the country the second time Roman Law, Extravagance, Tom West, and Wild Fox III. fell, and a mile from home Rubio drew to the front, followed by his stable companion, Mattie Macgregor, and Flaxman, with Springbok next, clear of Kirkland. The latter come to grief at the final obstacle. . . . When Extravagance fell H. Aylin, his jockey, had his hand somewhat badly cut, whilst the horse unfortunately broke three ribs.'

"In the Greenham Stakes—'Sir Toby ran on well under the whip, and won by a short head.'

"In the Newbury Spring Cup—'Last of all was Succory, who dropped down dead on returning to the paddock.'

"Grand National.—'The Lawyer III. has gone out of the list of horses in training, as he was found dead in his box the same night. The examination revealed that he died of heart failure. He was in a black sweat before the race, but put up a gallant struggle.'

"In the Wistow Handicap Hurdle Race—'One feature that relieved the monotony of the proceedings was the exceptionally currish display given by "Ulysses." . . . He belongs to the class "who can but won't." . . . The hiding he got will not be forgotten for some time.'

There is no pretence here that the whip is spared, or even that it should be spared. On the contrary, the theory and practice seem to be that if a horse will not or cannot go faster he "deserves" a sound hiding, and gets it.

We have much more of the same sort of evidence, but anyone can collect it for himself by watching the daily papers for a few weeks, or even days, when race-meetings are being held.

With regard to this use of the whip—while we believe that the best and most successful jockeys are opposed to its unlimited and reckless use, the majority of horses necessarily cannot all come under the most experienced and most humane riders. In this, as in all other pastimes and trades, the cruelty might undoubtedly be greatly lessened if the people employed were themselves more humane, but we have to face the fact that, as in the slaughtering of cattle, so in the riding of horses, the work is not done, and never will be done, by a refined section of the community, and it is quite certain that there always will be great cruelty as long as it is carried on at all.

The intention of the writer in the Badminton volume on "Racing" is no doubt good when he says:—

"When the whip is wanted to drive a game and willing horse to make the supreme effort in a race, it is worse than useless to begin to flog him half a mile from the post."

But he practically admits that flogging a horse for half a mile from the winning-post is not an unusual occurrence. Similarly, in the volume of the same series on "Riding," we find the following opinions of two well-known jockeys:—

George Fordham is quoted as saying:—

"The boys whip a horse a mile from home; sometimes as we have been going in a race, I've seen them begin, and I've said to them: 'How the deuce do you expect to get him home if you're whipping him now?' Again, with regard to young horses: 'If they have not been taught their business, it is very certain you cannot teach them on a racecourse. Poor little brutes, they look at you sometimes, if they can't go the pace, to see if you are going to hit them; they turn their heads and look at you, they do, expecting

the whip. They are outpaced, they can't go any faster, and they dread they are going to catch it.' "

And Tom Cannon writes :—

" That unfortunate whip loses such a lot of races—more especially on young horses. No one knows what a number of two-year-olds are ruined by the whip and spurs boys are always using. It's cruel and, besides, does no good at all. See a two-year-old come out on the course and go down to the post, listening and looking about him. He ran last week and was hided, and he was out the day before yesterday, and here he is once more, and he knows he has got to run and be hided again. What are the consequences? He is too nervous to put out his full powers, and then when he gets back to the stables, timorous and trembling, he won't eat, and, what's worse, he won't drink. As I sit in my saddle I can feel their hearts against my leg, beat! beat! beat! bump! bump! bump! Then when a careless or clumsy boy is on them they get a bad start after all, and out comes that blessed whip, and they go whipping and bumping all over the course."

It may be asked why, if there is cruelty, the offenders are not prosecuted and punished. The answer to this is that the P.C.A. Societies can work only on certain conventional lines and with due respect to public prejudices. It is not generally realised that evidence of cruelty is not sufficient to obtain conviction. It is necessary, in addition, to show some intention of inflicting it, or that it was unnecessary for the objects in view. We append a report from the *Times* of two cases brought into court :—

" Two jockeys, D—— and N——, were summoned for cruelly ill-treating horses at Sandown Park races. An inspector of the R.S.P.C.A. said that he was at Sandown on the day in question and saw the defendant, who had ridden in the two-mile hurdle race, coming into the paddock. The witness saw him strike his horse several unnecessary blows with a whip, which he thought was cruelty. The horse had been sufficiently punished in the race, which it had lost. When the defendant struck the horse it swerved. It appeared to be distressed after the race. On the suggestion of Sir Thomas Bucknill, who could not attend to give evidence, he reported the case. Replying to the Chairman of the Bench, the witness said the defendant struck the horse very hard about three times. The defendant's explanation was that the animal would not try in the race, in which it was beaten, and that he did not intend to hurt it. The witness said that there was no reason for the blows. D—— was fined 10s. and costs.

" Dealing with the other case the inspector said that the defendant rode his horse in the same race, finishing fourth. N—— was passing from the course to the paddock when he struck the horse on the side four times with the butt end of his whip and the horse swerved. The animal was even more distressed than the other. Mr. Justice Bucknill complained to the witness also of this case. The defendant, in answer to the Chairman, said that the horse was very awkward, and he had to give her one to keep her quiet. Another inspector of the R.S.P.C.A. stated that he saw the defendant afterwards, when he said : ' I don't deny that I hit the horse on the side of the head to steady it.' The horse was

brought up and the defendant mounted it, and it immediately started buck-jumping. The defendant's employer gave him a good character. The witness added that N—— also said: 'I lost my temper.' N—— had never ill-treated a horse before. The Chairman said that the defendant seemed to have behaved in a brutal way to the horse, and he would be fined 20s."

These cases are instructive. It is true that they were given against the defendants, but that is accounted for by the fact that the cruelty did not take place on the actual course, but in the paddock adjoining. In one case we are told that "The horse had been sufficiently punished in the race," this "punishment" in the race being held quite legitimate and as something of which no one could reasonably complain. In the other case the jockey admitted to having lost his temper, as though that was sufficient excuse for the cruelty.

One may wonder how many similar cases occur when there is no Mr. Justice Bucknill to draw attention to them.

We add another case of prosecution for cruelty, which took place on the actual course, and was unsuccessful:—

"Inspector ——, of the R.S.P.C.A., stated that he was on duty at the Grindon Hunt Races. He saw the finish of the fifth race. During the last sixty or seventy yards, although Dewdrop the Second was leading by many lengths, and proved an easy winner, the defendant was violently spurring the mare, and in addition was flogging it with the whip. The horse won, yet the spurring and beating was continued for fully fifty or sixty yards after the winning post. The mare was ridden into the paddock, and P.S. Scott came to witness and made a complaint to him. Together they went into the paddock, where they saw defendant dismount. As he was going into the weighing-room witness noticed that the inside of his breeches were smeared with blood. Witness examined the mare, and found its sides badly lacerated by the spur, and particularly on the near side. There were a number of spur cuts, some of them an inch long and very deep. The adjoining flesh was saturated with blood. In addition to the spur cuts there were several weal marks from the whip on the sides and shoulders. In witness's opinion excessive violence was used, and the mare suffered great and unnecessary pain. Witness afterwards saw defendant. He asked him what he had to say as to his treatment of the mare, and the reply he made was: 'Have you ever seen a racehorse win a race without it being thrashed?' Witness had seen many races, but had never seen a horse ill-treated like this one. Defendant further told witness that he must have backed the second horse and lost, and was just telling a lot of —— lies. Defendant also held his purse up, and said he could fight as well as the society.

"For the defence, Mr. C—— said the horse had some blood on it, but only from spur pricks. It was admitted that the spur was a lawful instrument to use on certain horses. It was necessary to spur this particular horse at the hurdles, and also to give it a little reminder coming up the straight. The spurs used by defendant were short in the rowells, and were incapable of inflicting such wounds as alleged. They would only cause pricks which certainly

did not amount to cruelty. The horse was notoriously lazy, and required a little persuasion. This persuasion was administered by a skilful man in a skilful manner, and without any cruelty whatever.

"J. Deans, veterinary, Newcastle, deposed that there were no spur wounds on the mare, only slight spur pricks, and these were not joined one with another.

"The Bench dismissed the case, and allowed the costs of defendant's witnesses."

Here the flogging and spurring were admitted, and the defence made was that "the spur is a lawful instrument to use on certain horses," and that this particular horse required "a little persuasion," which was administered without any cruelty whatever—in spite of the fact that the flesh around was said to be "saturated with blood." The defendant also entirely gave away his case, from the humane point of view, when he pleaded that no race was ever won without the horse being thrashed.

Yet such is the state of public opinion and morality in this matter that the defence was allowed, and the case dismissed.

The fact is that we have one morality for the high road and quite another for the racecourse. If a horse is flogged on the road so as to cause wounds or weals the driver has a poor chance of getting off, but if the same, or much worse, is done on the racecourse, the action is part of the game, and no magistrate will convict. If the magistrates did convict in such cases, horse-racing would come to an end at once, and that is why they are afraid to do so, and the horses must go on suffering. It is only additional evidence, if that is wanted, how man's laws with reference to animals are based, not on their feelings or their right to fair treatment, but on his own convenience. The savage is still strong in us, and the conception of the savage is that animals were made for man, and that their feelings are not worthy of any consideration. It is only gradually and very slowly that it is dawning on us that animals have any rights apart from man's convenience and pleasure. Wherever their interests clash with our gains or games, there is evidence on all sides that each step has to be fought by their friends, and it is time that some determined stand should be made against the heartless cruelty of this selfish and demoralising form of pastime of horse-racing.

THE HORRORS OF THE SEAL TRADE ; OR, HOW WE GET OUR SEALSKIN.

By JOSEPH COLLINSON, of The Humanitarian League.

The apologists for sealskin, who profess to know all the facts at first hand, boldly deny that there is any unnecessary cruelty practised in procuring this much coveted article of commerce and dress, and before the British Association and other public meetings, especially of the trade, emphatic and absolute denials are given of the tales of horror concerning the annual butchery of the fur seal, which are published in this country, the speakers making a *tu quoque* defence of the whole wretched business. It is roundly asserted on these occasions that there are not so many horrors connected with the slaughter of the fur seal as may be witnessed any day in any well-regulated slaughterhouse in the United Kingdom, and the public is assured that those who dispute this do so from sheer ignorance of the true facts or from motives more or less interested.

Having made a special study of this subject for more years than I care to remember, and being to some extent responsible for the widespread protest which has recently been renewed here and in the United States of America against the frightful barbarity which obtains in the fur seal trade, I may say, by way of rejoinder to the assertions of the furrier and his friends, that the exposures which have been made of the hideous cruelties perpetrated in the killing of the fur seal are based upon the direct testimony of many disinterested and reliable authorities, including Government officials, eminent scientists, circumpolar explorers and travellers, sea captains, naval surgeons, merchants, and other trustworthy eye-witnesses. Their evidence constitutes a terrible indictment of the seal industry as it is at present carried on.

The humanitarian contention is that seals are often skinned alive. Here is what Captain Borchgrevink, the celebrated Norwegian explorer, has to say in an article contributed by him to the *Century Magazine* :—

“ As a rule, the slaughter and skinning of the seals were most barbarous, bloody, and hideous—unnecessarily so. Specially cruel is the task when seal-pikes are used. Only rarely does a seal die from one or two blows of the pike, and if it is not dead it is generally considered ‘ all the better,’ for it is easier to skin a seal while it is half-alive. In the utmost agony the wretched beast draws its muscles away from the sharp steel, which tears away its skin, and thus assists in parting with its own coat.”

Unfortunately, there is abundant evidence that these methods of slaughter are not unusual. Here, again, is the testimony of Mr. W. G. Burn Murdoch, who in his “ From Edinburgh to the Ant-

arctic " describes what he saw during the Dundee Antarctic Expedition of 1892-3 in the following picturesque language :—

" The seal was one of the large whitey-yellow fellows with small, dog-like head and grand black eyes. I made a jotting of the men flinching him ; as a piece of colour the effect was gorgeous—masses of scarlet, dazzling white, and the blue sea. The snuffling of the seal, and the sound of the blood spouting and fizzling into the snow, with the crisp sound of the steel in the quivering flesh was hardly nice, and when the red carcass sat up and looked at itself, I looked up to see if God's eye was looking. . . . All the majesty and beauty of the seal has gone ; it is only pitiful now, lying on its back, its nostrils wide and quivering, its dark ox-like eyes trembling in agony as the knife tears down its white skin. Up and down slashes the merciless steel, between the hot black flesh and the yellow blubber, blood pours gurgling from the severed arteries and spurts in fine red spray at every cut, steaming in the frosty air."

Dr. Gordon Stables, R.N., who has on more than one occasion accompanied a sealing vessel in an official capacity, has witnessed similar frightful deeds, and testifies to the truthfulness of the foregoing witnesses. He writes thus—I am quoting from his work, " The Story of the Arctic Ocean " :—

" One blow from the sharp end of the club, and the baby seal is weltering in its gore. The skinning takes place immediately, the blubber and skin being removed together, and often pieces of the dark and quivering flesh. The killing of the young creatures before flensing is humane enough. But this is not always done. Ofttimes the baby is only partially stunned, and when flayed may be seen to roll in agony on the snow. But beasts in shape of human beings at times skin them alive ! And I have seen these fellows pitch a living flayed seal into the water to see whether it would move off or not."

All this and more is done. Mr. Gambier Bolton, in a letter to the Editor of the *Whitehall Review*, says :—

" I am assured by an eye-witness that when this (the skinning) takes place in the close neighbourhood of the waves, the half-dead seals are thrown or kicked back into the water to die, and so as to be out of the way of the killers, who are busy with other victims. I could tell of even greater horrors ; . . . of pregnant seals ripped open (although out of coat themselves, and, therefore, useless), but the foetus torn away from them to make the extra soft and delicate foetal sealskin, prized even more highly than the foetal Llama and Astrakhan skin (all, by the way, obtained in the same manner) ; and until the law steps in and with a firm hand once and for ever puts down these cruelties by punishing and imprisoning anyone found dealing in these foetal skins, and by appointing inspectors to watch the seal islands carefully and continually, they are certain to continue."

Instances such as these—which might be multiplied from contemporary sources—make it quite plain that the treatment of the fur seal in the process of killing and skinning is often diabolical in the extreme.

THE SEAL DRIVE.

There are also other very barbarous cruelties, inseparable from the driving of the poor animals to the killing centres. In the land sealing, which is carried on chiefly by the Americans on the Pribyloff Islands, thousands and thousands of fur seals, the pick of the herds, are driven and forced onward, panting and helpless, mostly over rough, stony ground, and many hours may thus pass before the tortuous drive is at an end. Professor Elliot, the chief American authority on the natural history of the fur seal, and one who certainly possesses no bias against the operations of his country, thus describes the drive :—

“As the drove progresses along that path to those slaughtering grounds, the seals all go ahead with a kind of walking step, and with a succession of starts, spasmodic and irregular, made every few minutes, often pausing to catch their breath, and making, as it were, a plaintive survey and mute protest. Every now and then a seal will get weak in the lumbar region, then drag its posteriors along for a short distance, finally drop breathless and exhausted, quivering and panting, not to revive for hours—days, perhaps, and often never.”

Before the butchery commences the seals are driven into a long column, and then made to pass between the sealers, who are armed with heavy clubs. As they pass they are struck on the head, and what the scene is like has been well described by another American authority, Dr. William Gavitt, who says that “the flying of the eyes from the struck seal, the crush of the skull, the flow of blood, the sobs of the dying, and the brutality of the heartless and careless men, was awful.”

Care is taken, however, by the American sealers not to kill the mother seals or their helpless young. In the open sea or pelagic sealing, the method followed by the inhabitants of Newfoundland and our Canadian compatriots allows of no such discrimination. The practice of spearing seals at sea, which is approved by Great Britain simply because it suits her commercial interests, has been denounced, very properly, as wasteful, wanton, and cruel. It has been so described by such an eminent naturalist as the late Sir William Flower, among others. Repeated efforts have been made from time to time to stop the British method of sealing at sea, on the ground that it will ultimately ruin the rookeries, because it involves the destruction of female seals, young and old, together with puppy seals and the unborn.

RAPID EXTERMINATION.

That the fur seal herds are decreasing is an undoubted fact, attested by official reports and figures. History shows that wherever freely practised, pelagic sealing has nearly destroyed all seal life, and it is stated that in the Antarctic the fur seals “are practically extinct” through indiscriminate killing. Unless effectual protec-

tive measures are devised and enforced, probably the same result will overtake the whole of the seal herds in the Arctic portions of the globe. At any rate it is foretold that if such disastrous methods are allowed to continue in the Pribyloff seas, the total extermination of the fur seal is certainly bound to come. In this part the seal herd which, according to the surveys made in 1874, by direction of the United States Congress, numbered 4,700,000, and which, according to a later survey, amounted to 1,000,000, has now been reduced to about 180,000! These facts and figures are matters of record, and are accessible to all.

The ruthless and indeed infamous ill-treatment of the fur seal is a special horror, since he is one of the most timid of beings in the world; beautiful, too, is this inquisitive fellow, at once so curiously human and so sharp and intelligent looking, his whole nature so faithful and loving, and perfectly harmless. A writer in *Chambers's Journal* says:—"It is stated of the fur seal of Alaska that there is no known animal, on land or water, which can take higher physical rank, or which exhibits a higher order of instinct, closely approaching human intelligence." Perhaps there is no species of animal in whom the maternal feeling is stronger or so strong. "Their affection for their young," to again quote Dr. Gordon Stables, "is more than ordinary. When they hear the wailings of their babies on the snow, as they are being ruthlessly murdered by the clubbers, the distracted mothers come up and commence waddling towards them. They are, of course, immediately killed." Those who have visited these seal rookeries state that the crying of the young bereft of their mothers is most heartrending, and that it would be impossible to imagine anything more distressing than the fate of the abandoned motherless seal pups.

THE WEARERS RESPONSIBLE.

Who is responsible for all this bloodshed and torture if not the consumer? Is it not done to provide "my lady" with a fashionable sealskin coat; and not even the plea that it is necessary can be urged in extenuation of it? Those refined people who glibly speak with pharisaic satisfaction of the "lack of refinement" in the Spanish woman who is the over-eager spectator of the bull-fight may be reminded that their own delicate hands are not so pure as they might be. And London, the heart of humane England and of civilisation, is the great emporium for fur sealskins, the preparation of such peltry being a specialty of English—and pre-eminently of London—workmen. Doubtless many women little suspect that their sealskin clothes are obtained by so revolting and disgusting a process of torture to the seals, who die in agony under the curse that the merciless vanity of fashion lays upon them. With regard to the women of fashion I am afraid no amount of talk or declama-

tion will dissuade them from wearing or becoming purchasers of sealskin garments ; albeit (if stringent measures be not taken to stay the hand of the hunter) there will soon be little if any sealskin in the markets.

Surely it is no justification or excuse for the seal butchery to say that is not so bad, or at least not worse, than the slaughterhouse cruelties, such as are known to exist in many English towns as well as in America. On the contrary, the case for the defence is given away in this single admission, for the slaughter of animals for food is notoriously conducted in a barbarous and clumsy manner, and has long cried aloud for reform. There seems to be no doubt that pigs are scraped alive in Chicago ; and, as to the practices in this country, the skinning of sheep while still alive and other inhuman deeds are not unknown. Such a paltry quibble as that of the " other-cruelties-as-bad " order may serve people who are always ready to catch at any excuse ; but those who know the true state of affairs, and have only the interests of humanity and justice at heart, are not likely to be influenced thereby, and in any case all professing humanitarians (whether merely zoophilists or otherwise) will refuse, I am sure, to have anything made from the skin of the fur seal.

It would be beyond the scope of this paper to touch upon the various schemes which have been put forth for the legal protection of the fur seal. Suffice it to remark that merely to rouse the public to a sense of this national shame is useless. Nothing short of drastic legal measures can be fully effective, and such ought to be employed by the common consent of all parties concerned. In some quarters no prospect is recognised of any better protection for the unfortunate fur seal. This is a mistaken view. There ought not to be much difficulty in giving them protection from wanton barbarity and torture.

SUPPRESSION OF PIGEON SHOOTING.

By Dr. IGNACIO JORGE ALBARRACIN, Editor of the *Argentine Zoophilist*.

THE CAMPAIGN OF THE ARGENTINE SOCIETY FOR THE PROTECTION OF ANIMALS AGAINST PIGEON SHOOTING.—OUR EFFORTS.—DIVERS OPINIONS.—THE JUDGMENTS.—FOREIGN PROHIBITIVE LAWS, 1883-1908.

It may be argued that with the inception of the Argentine Society for the Protection of Animals the campaign was originated which succeeded in obtaining, only last year (1908), the prohibition of pigeon shooting in this Republic.

As early as 1883 President Domingo Sarmiento (of the Republic) was preoccupied by the survival amongst us of this cruel pastime.

“ ‘ Sentences have been given,’ he says in his message of that year, ‘ in some North American States against pigeon shooting, and in England its practice has also roused public opinion. Here we have it protected by the National Government in Palermo (a large public park), frightening the feathered population with its reports, for which those woods should be a sanctuary. Dr. Carlos Pellegrini presented this park with thirty cardinals, which birds should tend to multiply, but which migrate, frightened by the shooting of the sportsmen.’ ”

The year 1884 records the first appeal of our Society to the Government authorities against pigeon shooting.

Having appealed to the municipal authorities, after having done so unsuccessfully to the police, requesting that the former order the latter to prevent the practice of pigeon shooting which was going on within the boundaries of the capital, in defiance of the municipal bye-laws then in existence of February 24, 1871, which absolutely prohibited the shooting of birds within the city limits, and of April 4, 1872, which in Article 14 prohibits and penalises any act of cruelty towards animals in general, the Intendant (Municipal Governing Authority, equivalent to Mayor) declared pigeon shooting to be excluded from the prohibitions of the said ordinances (bye laws), and threw out the petition.

Our Society, represented by its Secretary, Dr. Ignacio L. Albarracin, appealed to the Civil Chamber (Court of Appeal) in order to obtain a revocation of the decision of the Municipal Administration, and a declaration that pigeon shooting, being contrary to the Municipal Ordinances mentioned, should be prevented by the police, as the body entrusted with the execution of those Ordinances.

This attempt having proved fruitless, our Society returned to the charge two years later, in November of 1886, when, on account of the “ Gun Club,” which was the Society that practised this sport,

having asked for a prolongation of the lease of the ground which it occupied in Palermo, we presented ourselves to the Government soliciting the refusal of the same.

Bad management caused the statement of the Society to become separated from the Gun Club's petition, and as this latter document only came up for consideration, the decision was naturally in their favour.

We protested against this glaring irregularity, delegating before the President of the Republic our active member, Colonel Santiago Romero, that he might acquaint him verbally of the offence which had been offered to the Society in the administrative action, initiated by the "Gun Club," respecting the renewal of the lease mentioned.

Nothing, however, was obtained by this, but our cause, notwithstanding, gained ground in the hearts of the people, and as a proof of that sympathy we were able to record in our statement of that year the decided protest of Doña Carmen Olascoaga de Irigoyen, wife of the distinguished statesman, on the occasion of her being approached with the object of purchasing 10,000 pigeons from her country estate in the county (Partido) of General Rodriguez, for the purpose of satisfying the bloodthirstiness of the sportsmen, when she refused to sell any birds for that object, and offered any that might be needed for any other purpose.

The year 1891 is prominent in the history of our Society, and especially with regard to the campaign against pigeon shooting, on account of the sanction by Congress of Law No. 2,786, which declared punishable any bad treatment offered to animals, which was a step in the right direction, and gave a solid foundation to humanitarian ideas.

This law, as Dr. Albarracin maintained in his statement of 1890, was necessary "to give practical expression to the noble sentiment of humanity towards animals," and this was proved by the powerful impulse which our work received by its sanction.

Immediately afterwards the regulating ordinance (of the law) appeared, in December of 1891, promulgated by the Consejo Deliberante (the deliberative section of the Municipal Authority).

Paragraph 22 of Article 1 of this Ordinance established as an act of cruelty to animals, and therefore punishable, "to shoot young or full-grown pigeons, ducks, or any other domestic or wild animal."

We had triumphed over pigeon shooting!

We were in full enjoyment of our victory when in 1900, with extraordinary haste, and leaving unconsidered matters of vital importance to the city, this same Cansejo Deliberante, with deplorable inconsequence, authorised the practice of pigeon shooting.

Insisting not only upon the legal aspect of the question, but referring to a pertinent declaration, made with regard to Law No. 2,786, in the report presented that year by the Department of the

Interior (Home Secretary's Department) to Congress: "That the law sanctioned with such an elevated ideal of morality and humanity should be made extensive to the whole Republic," we presented ourselves to the said Department soliciting that the Municipal Authorities be ordered to suspend the application of this bye-law, and the Attorney-General's (Procurador General) approval having been obtained, the same be declared null, and, therefore, orders be given to the Department of Police that in accordance with Law No. 2,786 they proceed to prevent the practice of pigeon shooting.

But now our appeal fell foul of all the subterfuges that our administrative methods offer to those who propose to violate the law, with full knowledge, and which we need not specify.

Having lost all hope from appeals to the Government, in August of 1901 we proceeded to take legal action, presenting ourselves before the Federal Judge soliciting that, the proper formalities having been complied with, we declare that the National Executive Power, in accordance with Article 1 of Law No. 2,786, should prevent in any part of the Republic where it might be practised the exercise of pigeon shooting, as constituting a violation of that law.

We won our case in the first instance (in the Lower Court). The Federal Judge, Dr. Don Agustin Urdinarrain, in his sentence of May 12, 1902, allowed the claim of the Society, declaring that: "The pastime of pigeon shooting is contrary to Law No. 2,786, and therefore the Executive Power of the Nation should prohibit it in the whole of the Republic."

This sentence was appealed from by the Fiscal (Public Prosecutor), and was revoked by the Court of Appeal, and the Supreme Court of the Nation, in the last instance (second appeal), confirmed this decision.

We lost the case with regard to the immediate suppression of pigeon shooting, but the judgment bequeathed us a brilliant sentence, which established the merits of the question, and a new declaration of no less value from the pen of the Procurador General de la Nación (Attorney-General), Dr. Don Sabiniano Kier, who represented before the Supreme Court the rights of the nation, and who upheld our pretensions, so that both parties were in accord—in other words, the sentence of the Court of Appeal and of the Supreme Court founded this dismissal of the case on errors of procedure.

The defeat suffered did not dishearten us, nor did we forget the poor pigeons slaughtered in such a cowardly manner in the shooting clubs. We changed our tactics, simply asking now for the substitution of the live bird by one of clay, citing the example furnished by the "Gun Club" of Middlesex, in which artificial birds were used with this object with the most excellent results, as demonstrated by the fact that one of the members of this club obtained the first prize

in one of the International Pigeon Shooting Competitions which took place at Nice.

This appeal having given a negative result, the confidence inspired by the high standing of the Municipal Commission moved us in 1905 to recur to that body demanding the re-establishment of Paragraph 22 of Article 1 of the Ordinance of 1891 with regard to pigeon shooting.

Our petition having been passed to be discussed by the Committee of Interpretation, composed of Drs. Maglione, Tézanos, Pinto, and Zapiola, it was honoured by them with an illuminating report, in which, after impartially considering the pastime in question, they concluded by judging it illegal.

The majority of the Municipal Commission, influenced both politically and privately by the National Deputy, Dr. Pedro Luro, rejected the report of their colleagues without even discussing it.

Having appealed from this decision before the Civil Chamber which first declared itself competent to judge the case, in accordance with the opinion of the Public Prosecutor, and a year later corrected its own decision, affirming itself incompetent, this appeal, which was disallowed, pained us not only on account of the pigeons, but also with respect to the human beings.

The crowning triumph of our cause, which we consider final, is on account of its being of recent date, known to everybody.

This success was obtained by our Society summoning Don Emilio Dubois before the Police Authorities for breaking Law No. 2,786, passed for the protection of animals, with regard to pigeon shooting, and by a later appeal, based on the illegality of the Municipal Ordinance, to the Supreme Court of the Nations.

The Supreme Court has said the final word. Now we must wait and see whether Congress (Parliament) is less disposed, on the occasion of the Centenary of the Independence of this Republic, to proclaim the elevated ideals which, in its love for civilisation, are favoured by the people it represents.

REPORT OF THE ATTORNEY-GENERAL.

The following is the report of the Attorney-General (Procurador General) of the Nation, Dr. Sabiniano Kier, to which we have referred above :—

“ The first article of this law (Law No. 2,786) declares punishable any cruelty towards animals, so that, speaking in general terms, whenever bad treatment is exercised towards them there exists a punishable action.

“ In the case under consideration it is impossible to deny that the violent doing to death of young and full-grown pigeons, for mere diversion, constitutes the harshest possible treatment towards animals. Since they are killed merely for entertainment, the only reason which would justify the action, which is their necessity for consumption of food, disappears.

“ The legislator intended, with the sanction of Law No. 2,786, to awaken and develop in the people of the Republic sentiments of humanity and altruism, and with this object the law was worded in general terms.

“ In consonance with the spirit and letter of the said law, a restrictive interpretation cannot be applied to Article 1. Moreover, with regard to pigeon shooting, there is no advantage of a public nature to justify it; as if considered from the point of view of marksmanship, it might be substituted with advantage by the butts and shooting ranges, which are numerous, both in the capital and the rest of the territory of the nation, be they State-maintained or autonomous.”

Based on the preceding considerations, the Attorney-General was of opinion that the petition of the Society should be acceded to. This first decision of Dr. Kier's is dated December 19, 1900.

SENTENCE OF JUDGE DR. URDINARRAIN.

The sentence of the Federal Judge, Dr. Urdinarrain, referred to before, dated May 12, 1902, is couched in the following terms :—

“ In the case *sub judice* a law of general public interest (*orden público*), to take effect in the whole of the territory of the Republic, with the object of suppressing cruelty to and bad treatment of animals, a humanitarian law with the aim of suppressing individual violence of character, which eliminates from society cruel sights at variance with its organisation and tendency, and the generous sentiments that should be cultivated, especially in the young.

“ Article 19 of the Municipal Ordinance regulating the said law establishes as a punishable act ‘ not to kill instantaneously and without prolonged suffering any animal the slaughter of which be ordered by the authorities.’ ”

It is sufficient to read this article to understand that not even the animals whose slaughter is necessary may be killed by means that may involve their maltreatment or cause them unnecessary pain.

The Public Prosecutor has maintained that for judicial action to be taken it is necessary that the punishable action should have been committed, and also that Law No. 2,786 is inapplicable to the present case, considering as within its spirit the prohibition of pigeon shooting, no such prohibition appearing from the perusal of its context.

The first objection is destroyed by the proof produced, with reference to the existence and working of clubs established for pigeon shooting in the territory of the Republic, this fact being at the same time notorious and within the knowledge of all, where, be it for exercise or gain, not only is the clear precept of Article 1 of Law 2,786 violated, but also gambling is encouraged, against which any regulation which may tend to suppress it is doubly moral.

The second objection is even less formidable than the first. The law in question protects animals against the cruelty of humanity, and it cannot be denied that the violent death of pigeons effected by

means of firearms and purely as a pastime constitutes cruel and unnecessary treatment of these birds.

Moreover, with regard to pigeon shooting, there is no advantage or interest of a public nature to justify it, even in the light of an exercise of marksmanship. As Dr. Kier very wisely observes, "it may be replaced with advantage by the shooting ranges which abound in the capital and the territory of the nation."

Based upon the fundamental principles, the Judge, Dr. Urdinarain, passed sentence, declaring that the pastime of pigeon shooting was a violation of Law No. 2,786, and consequently that the Executive Power of the Nation should prohibit it in the whole of the territory of the Republic.

With regard to the second report of Dr. Kier, Attorney-General of the Nation (Procurador General), made on this case on October 14, 1902, before the Supreme Court, it again proclaims the illegality of pigeon shooting, and is not here transcribed, so as to avoid repetition.

MUNICIPAL CORPORATION DECLARATION.

The Commission of Interpretation of the Municipal Corporation referred to before, with regard to the petition presented by the Society, amongst other reasons, put forward the following:—

"There is no doubt that there exists at present a movement throughout the world aiming at the abolition of pigeon shooting as cruel and opposed to the altruistic sentiments, which augment from day to day, particularly in view of the advancement of industry, which allows of the manufacture of clay pigeons, which fulfil the same object as live ones, as expressed by the President of the Society for the Protection of Animals in his communication of April 8 of the current year. The petition of the Society, therefore, comes supported by worthy antecedents of a diverse nature (reference is here made to the opinions already set down), and as far as this Commission has been able to judge it represents the aspirations and sentiments of the majority of the inhabitants of this city."

The Commission then proceeds to make a detailed study of what should be understood as maltreatment of animals, and to explain how the pastime of pigeon shooting falls within the meaning of Law No. 2,786.

The Commission continues:—

"It is obvious that animals may be slaughtered without legal impediment when their remains are utilised, or if according to their nature or acquired habits they may be harmful or dangerous; but we cannot find a reason for the useless sacrifice of harmless birds, such as pigeons, as a pastime.

"But in this case it may be alleged that there is no maltreatment, but simply the extermination of an animal which is the property of some person; an argument which is already answered with reasons that might be improved upon.

“ This argument is true, or, better said, apparently true ; but the same answer might be given by one who, with a blow, kills a horse or an ox, without any useful object in view. He would say : ‘ I have not maltreated, I have simply killed what is my own.’ Would such reasoning be of any avail? We think it would not.

“ Moreover, who can guarantee that the pigeons are always killed outright? They may be more or less severely wounded, either because the projectiles have not struck the mark, or because they have not penetrated the vital organs. The wounded bird may return to its nest or fall to earth and survive, or die after hours, or perhaps days, of suffering which nobody reflects upon, but which we all understand.”

SENTENCE OF SUPREME COURT.

Finally, the sentence of the Supreme Court of Justice of the nation (published on September 22, 1908), in the case brought against Don Emilio Dubois for practising pigeon shooting at the “ Pigeon Club,” established the final triumph of our Society’s campaign, and shows the illegality of the Municipal Ordinance of September 14, 1900, authorising the existence of that club.

“ In order to establish whether the judicial powers have the right to intervene in the present case, it is necessary to examine whether it comes within the meaning of the law. An affirmative decision is arrived at, if we take into consideration that the doing to death of an animal, unless necessary in the interests of man, constitutes, if simply for entertainment or as a pretext for gambling, maltreatment and cruelty; and in this category is included pigeon shooting, whether the animal is killed or merely wounded.

“ That the uselessness and cruelty of this diversion is sufficiently proven in the memorial presented by the appellants, based on the report of the Municipal Commission (page 12) on the statement of the Attorney-General, Dr. Kier (page 11), and the sentence (page 12), in which it is demonstrated that this pastime is useless, both as regards training for hunting or for marksmanship; the former because it may be replaced by artificial means which give the same result, and the latter because it may be practised at the numerous shooting ranges in the Republic.

“ That if further considerations were to be added we might go on to say, that no other interpretation of the law is more in accordance with its humanitarian and reforming object than that which best tends to soften the habits, suppress violence of character, stop gambling.”

The sentence of the Supreme Court was signed by Drs. Antonio Bermejo (President), Nicanor Gonzalez del Solar, and Cornelio Moyano Gociña; Dr. Octavio Bunge, another of its members, dissenting.

EUROPEAN AND NORTH AMERICAN OPINIONS WITH REFERENCE TO PIGEON SHOOTING.

In making a short survey of the work done in Europe and the United States towards the abolition of pigeon shooting, we may mention that in the year 1883 a Bill was presented to the House of Commons with this object, which was voted for by an enormous majority, but was eventually thrown out by the House of Lords.

The following year it was again put forward, but the unsatisfactory prospect of having to wait a long time for its sanction caused its supporters to present it in the House of Lords. Lord Balfour signed it, and the Archbishop of Canterbury, in an eloquent speech, supported it, but notwithstanding all that was said on its behalf it was again thrown out.

The campaign in London against pigeon shooting inspired the following resolution in the Ninth International Congress of the Societies for the Protection of Animals, assembled in Vienna in September of 1883:—

“Reiterating the declaration made in London that pigeon shooting is a pastime absolutely contrary to moral principles and humanity, the Ninth International Congress does not doubt that all these societies will make it their sacred duty to apply all the means which the law may place at their command to prevent these cruelties, wherever they may find them, as also that they will do everything in their power to obtain the punishment of their organisers.”

The Thirteenth International Congress for the Protection of Animals, called together in Paris from July 16 to July 21, 1900, with regard to the item “Cruel Sports, Pastimes, or Spectacles,” passed the following resolution:—

The Thirteenth International Congress for the Protection of Animals, in view of the favourable statement of the special committee in full session of July 20, resolves as follows:—
‘In view of the cruelty and barbarity of the exercises, that is to say pigeon shooting considering that the pastimes above mentioned imply bad treatment, already expressly prohibited and punished by law, records the vote that Governments shall strictly apply the existing laws, and, where necessary, make the penalties severer.’”

The International Congress of the Animal Protection Societies, called together in Verviers (Belgium) on August 28 and 29, 1905, and which was the last International Congress called together for the protection of animals regarding cruel sports and spectacles, expressed the following wishes:—1. Rigorous application of the existing laws against cruel pastimes and habits. 2. Extension of said laws to cruel pastimes and practices to which they may not apply, or that, falling within their meaning, are tolerated by the authorities, such as pigeon shooting.

LAWS IN THE U.S.A.

The laws sanctioned in the United States against pigeon shooting are the following :—

The law of the State of Massachusetts.

The law of the State of New York of 1902.

The law of the State of New Jersey of April 12, 1904.

The law of the State of Iowa of 1904.

The law of the State of Illinois of April, 1905.

The law of the State of Rhode Island.

We are not sure, as our library does not contain the reports of the respective associations, but we believe that the States of Pennsylvania and Virginia also have laws against pigeon shooting.

On the Continent of Europe we only know of Switzerland, where the artificial pigeon has been adopted, as having prohibited pigeon shooting, and also the Grand Duchy of Mecklenburg.

In England, where pigeon shooting originated, no prohibitive law has been sanctioned, and since many years back there exists for the consideration of Parliament a "Spurious Sports Bill," promoted by the "Humanitarian League of London," which has great breadth of outlook, declaring it illegal for any person "to take part in or assist in the chase of any animal that may have been to their knowledge caged or freed with that object," not only does it propose to abolish pigeon shooting, but also two other spectacles no less repugnant, such as the hunting of deer, and the chasing of rabbits imprisoned in sacks.

Speaking of England, we must also mention that a most aristocratic association, the "Hurlingham Club," of London, decided at the general meeting of May 10, 1905, to suppress pigeon shooting from December 31 of the same year.

In the Argentine Republic the law of the province of Santa Fé of July 11, 1889, prohibits pigeon shooting.

BLOOD-SPORTS.

By the REV. J. STRATTON.

Blood sports are recreations in connection with which animals are pained, or killed, or both. Some common forms of this sport in England are the hunting of foxes, hares, otters, and deer, wild and practically domesticated; the coursing of hares and rabbits; the shooting of hand-reared pheasants, etc., in the battue; and the shooting of pigeons and other birds from traps.

The points which render this class of amusement objectionable are (1) That all these creatures could be destroyed with less suffering, and (2) that the harrying or killing is effected in order to provide *pleasure* for those engaged in it. As to the first of these points, it would be easy to destroy deer, foxes, otters, hares, and rabbits by the employment of the gun. To hunt them to death entails upon them avoidable pain.

Take the chase of a fox or a wild deer. Before death comes to its rescue, there may have been a protracted effort to escape the jaws of the pack, extending over a couple of hours. Who shall estimate the agony endured in the course of it by the quarry? The same remark applies to otter and hare hunting.

Here is a glimpse of what the hare often suffers. The *West Somerset Free Press*, of March 20, 1909, records a meet of the Nettlecombe Harriers on March 12. A long and glowing account is given of the hunt, which took place with the second hare found. The latter part of the chase is thus chronicled:—

“ Still holding on, she went by Combe Barn, Putnoller Copse, Vemplett’s Cross, top of the Grove, and down again to Huish Barton, where she bolted into a drain running from the pond near the house into the meadows on the opposite side of the road. The water was turned into the drain and drove the hare out, and she was accounted for in the usual way. She had given a rattling good hunting run of two and a-half hours without a check worth mentioning.”

How easy it would have been to have killed this hare without all this agony!

Then again, where the gun is used, creatures are destroyed in such a manner very frequently as to cause unnecessary suffering: for example, pheasants, hares, etc., are shot in the battue. But in this *mêlée* many heads of game generally escape, instead of being immediately secured, and are left in a wounded condition, to be picked up next day by the keeper’s party, assisted by their retriever dogs. In the shooting of birds from traps, many are often hit, but not secured. True sport would demand that wounded birds should be brought to hand, wherever possible, before others are aimed at.

A second objection to blood-sport is founded on this, that mere amusement is sought. But what right-minded person can deliberately justify the paining or doing to death of any lower being for recreation alone? That sport lies at the bottom of these practices is patent from the fact that any man who should shoot a fox or wild deer would become an object of great dislike in his locality among hunting-people, and they would find a way to penalise him.

There is one form of sport in which the death of the quarry is the last thing the hunt desire, and that is park-deer chasing. The animal used for this purpose is kept in a paddock and taken to the meet in a van. When liberated, the pack are laid on its trail, and it is run till, quite exhausted, it seeks refuge in a shed, or house, or yard, or pond. It is then recovered, often dosed with spirituous liquor, and taken to its home on the same or the next day, and preserved for a like ordeal on a future occasion.

This, of course, was the kind of sport pursued by the old Royal Buckhounds, concerning which diversion the late Queen Victoria said, through her Private Secretary, December 24, 1891: "The Queen has been strongly opposed to stag-hunting for many years past."

As Her Majesty must have had this feeling twenty years before she died, it was the product of a strong and clear-judging intellect.

In the tame-stag worry an animal might be subjected to torture some fifty times, if it had a long career. I say *torture*, because it never gets into such a state of mind that it ceases to regard the pursuing hounds as its enemies. Even the celebrated experienced stag, "Guy Fawkes," which met its death at Reading in 1894, ran till it could go no longer, and finally dropped from exhaustion. If we are to believe what stag-hunters tell us, "Guy Fawkes," when tired, ought to have stopped and played with the hounds.

This species of sport still flourishes in the land, about a dozen packs being engaged in it. Looking at the moral side of these national pastimes, we cannot help saying that they are offensive to all ideas of worthful manhood. To kill any living thing in a way that inflicts upon it unnecessary pain proves a man to be cruel, tyrannical, selfish, and mean. To get *amusement* out of the process proclaims him to be something worse than this. No legislation, of course, can touch the latter evil. We cannot regulate a person's feelings by law; we can only take cognisance of his acts, and declare that he shall not be allowed to do this or that.

And this is just what law has done, at any rate, in some degree. The man who kills domestic creatures—an ox or worn-out horse, for instance—in a barbarous manner may be punished. And with regard to certain sports, the law has very properly stepped in and put down bull-baiting, dog-fighting, cock-fighting, badger-drawing,

and some similar evil customs. It leaves really wild creatures, however, beyond the pale of its protection—a very wrong principle, for why should not a wild animal be shielded from ill-usage as well as a domestic one? To make a distinction of this kind is absurd. Humanitarians, while they see the conclusions to which strict logic would lead them, are quite willing to advance in these matters by degrees, looking to a better-informed public opinion to enable them to reach, by-and-by, the rightful goal.

This is the reason why they have picked out of the sports above mentioned those which appear most reprehensible, viz., the carted-deer chase, the coursing of captured rabbits, and shooting birds from traps. These practices it is sought to abolish by the enactment of the Spurious Sports Bill, now called Cruelty to Animals Bill, a measure which, I am glad to say, has the approval of the Royal Society for the Prevention of Cruelty to Animals. It is to be hoped that the public will not rest till this Bill is passed into law.

MORAL ARGUMENTS.

If any further argument were required of a moral kind to enforce our objection to blood-sport, I might observe that it calls into exercise that part of a man's nature which drags him down, instead of elevating him. The feelings which raise him as a rational and spiritual being are those of unselfishness, kindness, sympathy, chivalry, generosity, self-control, and love. To needlessly pain other beings, or to find actual pleasure in what causes their death or agony, tends quite manifestly to check such sentiments, and develop their opposites. And when we recollect that man is a progressive being, we see that blood-sports do a serious injury to his mental and moral constitution, preventing his fulfilment of the Creator's plain intentions regarding him. There is another view of this matter that is worth mentioning.

Whatever is opposed to the Creator's will anent human conduct, we may be sure, will be found hurtful to human society. And, as far as these blood-sports are concerned, the principle I have in mind is seen in the indisputable fact that persons who are cruel to animals usually make light of cruelty to their fellow-men. It is not for the well-being of society, therefore, that these barbarous diversions should receive encouragement. They are, in reality, anti-social, though they are often represented as promoting fellowship and goodwill. If they do this, the goodwill and fellowship are confined to the circle of sporting-folk themselves, while the interests of the general public suffer!

One of the chief defences of blood-sport lies in the appeal which its patrons make to Nature. They affirm that they merely copy the ordinances of Nature, which exhibits one kind of animal hunting down and killing another, and that, as the Deity is responsible for all this, men cannot be blamed for imitating it. In answer to such argumentation it may be observed that the constitution of the world

is too big a thing for men fully to comprehend, and that they must leave unsolved such puzzles as the existence of the law of prey among animals. But this may be said, that Nature does not wear one aspect, but two. She abounds with traces of benevolence side by side with what gives a shock to the moral sense. And as men, in every age, have gazed upon her and reflected, they have felt that the only safe and wise plan is for them to build their civilisations upon the good side of Nature, and not the bad, taking this good side as the one which truthfully represents the mind of the Deity. To copy freely in our conduct towards each other what we behold among animals, as they follow their instincts of prey, would be to step back into primæval barbarism and induce social anarchy. The appeal of the sporting world to Nature, therefore, is useless.

It is sometimes said by these people that blood-sports are an instinct born in mankind, and evidently meant to be gratified. We might as well assert that thieving, to which, in some form, myriads are addicted, is born in men, and ought to be practised. The answer to such foolish "sportsman's logic" is that man is, as I have remarked, a progressive being, and is intended, by the aid of reason and conscience, to grow gradually out of all practices which savour of cruelty, injustice, and selfishness. In this view, the time has come for blood-sports to be condemned by all enlightened thinkers.

Patrons of "field-sports," as they are called, i.e., sports in which animals have to suffer, in their desperate efforts to preserve their dearly-loved pastimes, make very rash declarations sometimes. One may hear them frequently deny that chased foxes, hares, deer, and others, feel painful dread. We can only judge of an animal's state of feeling by its actions. An animal would not run before a pack of hounds till it becomes exhausted if it did not fear for its life. Much less would a wild creature try to shelter itself in a human habitation were it not in a tortured frame of mind.

The *Daily News*, of January 6, 1909, had an account of a foxhunt on the previous day with the "Vale of White Horse" Hounds, at the close of which the quarry "sought refuge in a cottage near by, and bolted upstairs into a bedroom, startling the occupants. The fox was again driven forth, this time practically into the mouths of the pack, and he was quickly broken up." It is nonsense to deny that this animal was tortured in the chase.

The silliest defence of these recreations is, I think, that which asserts that many animal races would become extinct if they were not preserved for sport, thus pretending that the hunters are good friends of foxes, otters, etc. In the first place, no one would complain, other than sportsmen, if foxes and otters became extinct like wolves. But, if they are kept alive, it is no consolation to the tortured section that others of the species are exempt from ill-usage. It is not justice to make individuals the scapegoats of a whole community.

I have dealt with the suffering to which blood-sportsmen necessarily subject animals in the chase. But there are aggravations of this inhumanity which are quite gratuitous and inexcusable. I refer to digging out foxes, etc., when they seek refuge in "earths" or drains, and throwing them to the hounds. These "earths" are often stopped previously to a hunt. This is downright barbarity and cowardly usage of the quarry, and must have a most deteriorating effect on character. The case of the hare dislodged from the drain by water, as already described, comes under the head of aggravated cruelties. Another horrible custom ought to be mentioned, that of *bleeding* children when a hunted creature is killed. We had an instance of this a few months back, if the *Daily Express* account is reliable, in the *bleeding* of the little Princess Mary of Wales at a "kill" with the West Norfolk Foxhounds. What progress among the rising generation in respect to gentle treatment of the lower order of beings can be expected while such examples of conduct are set? These things tend to make the endeavours of the R.S.P.C.A. to promote humanity quite a farce.

From what I have observed in Press accounts of field sports, it appears to me that the above-mentioned *bleeding* incident has given new life to this hideous custom, which of late years seemed to have fallen more or less into disuse.

THE ETON HARE HUNT.

When I think of the young, my mind naturally turns to the Eton College Hare Hunt. The sons of the "upper ten" at this educational establishment learn to be cruel by reason of the college authorities permitting such sport to go on under their ægis. The boys carry into adult life the tastes and habits they have acquired at school, and a moral poison is thus diffused through the whole community.

Humanitarians are often charged with a desire to sweep away "field-sports" altogether. This is not so. We only want to eliminate from them the inhuman element. The Eton Beagles could be easily converted into a drag hunt, and all the benefits of exhilarating exercise retained for the boys without the harrying of defenceless hares. The "drag," indeed, might be used in all parts of the country as an effective substitute for the chase of animals. It would not minister gratification to the "blood-lust," but the "blood-lust" is a bad feeling, and ought to be exterminated in mankind. The "drag" affords good sport to the Household Brigade and the Sandhurst Military College; why should it not suffice for lovers of cross-country riding of all sorts and conditions?

Then, again, the devotee of trap-sporting might turn to the artificial pigeon-shoot and cultivate his gunning skill by that, and decide his contests without the murderous slaughter of pigeons and sparrows and starlings.

Finally, the rabbit-courser might cease to shock us by his horrible practices and turn to whippet-racing. He could take delight in dogs and their breeding and training, and obtain recreation which he has a liking for without becoming a cruel man. If he likes to spend money in such amusement he has a perfect right to do so. My last word about "sport" shall have reference to its effect upon "economics."

As everybody knows, it is very desirable to find employment for labouring men. A Royal Commission has recently been considering the question of afforestation as having a bearing on the above object. Its conclusions were published in the *Daily News* of January 16, 1909. The Commission finds that the interests of "sport" largely prevent employment being given to working men in regard to the growth of timber. Its utterances on this head do not tend to substantiate the charge of sporting people that we, who oppose their pursuits, are enemies of the community.

RESPONSIBILITY OF SPORT.

"Considerations of sport have played an important part in determining the method of management of our woods. Clean boles, with high-pitched crowns, the exclusion of the sun's rays, and ground destitute of grass, weeds, and bushes are not conditions favourable to either ground or winged game. On the contrary, trees that are semi-isolated and with low-reaching branches, and a wood that is full of bracken, brambles, and similar undergrowth, present conditions much more attractive to the sportsman, and it is these conditions that many landowners have arranged to secure. Ground game, too, has been the cause of immense destruction amongst the young trees, and thus it has in a measure directly brought about that condition of understocking which is so inimical to the growth of good timber, and to the successful results of forestry. Nor is it possible in the presence of even a moderate head of ground game to secure natural regeneration of woodlands, the young seedling trees being nibbled over almost as soon as they appear above ground. So intimate is the association in the United Kingdom between sport and forestry, that, even on an estate that is considered to possess some of the best-managed woods in England, the sylvicultural details have to be accommodated to the hunting and shooting, and trees must be taken down in different places to make cover for foxes and so on."

CRUEL SPORTS AND THE CHURCHES' ATTITUDE THERETO.

By SIDNEY WEETMAN, F.R.G.S., of the Auckland S.P.C.A.

Having lately spent five years in Europe, four in England, and one on the Continent, I may say that, next to the terrible conditions under which many thousands of the working classes live, or rather eke out a miserable existence, in the midst of so much wealth, luxury, enlightenment, and refinement, nothing pained and depressed me more than the thought that added to the sufferings of the poor and needy of mankind were those of the sub-humans, whom we designate the lower animals, and who are chased, shot, and slaughtered in various ways to provide sport chiefly for an idle and leisured class. Year in and year out deer, foxes, otters, hares, rabbits, and thousands of birds are sacrificed, in many cases with extreme barbarity, as though they had neither rights nor feelings. And while there are many thousands who are entirely opposed to these practices, the Churches stand aside and lift not a finger in the cause of justice and mercy towards these utterly helpless and suffering creatures. By the term Churches I include all organisations that profess to teach religion, whether Anglican, Roman Catholic, Nonconformist, Unitarian, etc. And these for some inexplicable reason have one and all most flagrantly ignored their sacred duty in this respect.

Not long ago I heard a West End Vicar preach a very able and interesting sermon, which he concluded with the excellent exhortation: "For God's sake grow." Admirable advice to all. Now as regards man's treatment of that section of the lower animals, termed "wild" or undomesticated. Have the Churches grown? Are they growing? Or will they ever grow? As regards the two first questions, the answer must be in the negative. It will no doubt be admitted by everybody who has thought about the matter at all that all so-called sport which involves the chasing, torture, and killing of animals for fun or pleasure is purely and simply a relic of barbarism. This being so, *why* have the leaders and teachers of Religion from time immemorial even to the present day stood aside and allowed these terrible cruelties to be practised by all grades of society, from the *highest* to the lowest, without one word of protest, on the contrary, some actually approving of them? It is not contended for a moment that there are not some individual clergymen in every Denomination who are opposed to cruel sports; but it is contended that the clergy, as a *Body* or Institution, for some inexplicable reason, have *not* considered it their duty and privilege to denounce the barbarous cruelties which are daily practised under

the name of sport. Surely, if there is one thing more than another that Christ came to teach, it is kindness and gentleness; also, to eradicate the savage in man's nature and to teach him to strive to be in *harmony* with all animate creation—not to look upon every animal that he has not either tamed or enslaved as his natural enemy, to be chased, tortured, and slaughtered at will. If this were done by only the untutored or coarse-minded, one would not be much surprised, but when it is practised by the rich, and presumably cultured, of both sexes and all ages, what can be said of their growth in ethics and Christianity? And the Churches turn their faces away, and, like Gallio of old, "care for none of these things."

Really, when reading the "Hunting Notes" in the papers, one is constrained to ask: Is this a civilised country?

The indifference on the part of the Churches is not chargeable so much to the rank and file of the Clergy as it is to their leaders, the Archbishops and Bishops, etc., who are practically as dumb in the cause of justice and mercy as those creatures whom all *true* humanitarians wish to protect.

There has, however, come to the front lately one theologian who has dared to step out of the narrow conventional groove and to express his convictions with no uncertain sound. I refer to the Rev. R. J. Campbell, who, in his "New Theology," writes:—

"Theology has had practically nothing to say about the suffering or even about the significance of the myriad forms of life which exist below the human scale. But why ought they to be ignored? Indeed, how can they be ignored? The Theology that has nothing to say about my clever and loyal four-footed companion, with his magnanimity, his sensitive spirit, and even his moral qualities, omits something of considerable importance to a thorough and consistent world view. 'Not a sparrow falleth to the ground without your Father,' said One who spake as never man spake. I think it was Schopenhauer, who once remarked, 'The more I see of human nature, the more I respect my dog.' Now, the New Theology finds no difficulty in recognising the importance of the brute creation, for it believes in a practical recognition of the solidarity of all existence. There is no life that is not of God, and, therefore, no life can ever perish, whatever may become of the form. If we can explain human suffering, the same explanation covers the suffering of all sub-human life."

These are truly weighty words, and would that leaders of other denominations would ponder over and take them to heart. It seems to me that the day has passed when the Churches can continue to ignore the claims upon them of the sub-humans.

When Darwin startled the world with his book "The Descent of Man," a new era may be said to have commenced for the lower animals, connecting them much more closely with man than they had been before; and soon after another remarkable book appeared called "Man and Beast, Here and Hereafter," by the late Rev. J. G. Wood, the well-known naturalist, in which he attempted to

prove that there is more evidence in the Old Testament of a hereafter for the animals than there is for man. Be this as it may, these two books, coming, as it were, from opposite poles have done more, probably, than any other two towards bridging the gulf that had existed between man and animals. But a great deal still remains to be done.

We profess to be very much shocked at what took place at the gladiatorial exhibitions in ancient Rome, and at what is taking place in Spain and other countries, and rightly so. However, those who took and take part in them at least risked and risk their lives. But what can be said of the sport practised in Christian England at the present time, which is bereft of even this element of manliness?

Of course, there are humanitarians and humanitarians; there are those who are entirely opposed to vivisection under any conditions, also to the ill-treatment of *domestic* animals in any shape or form, and yet are in favour of almost every sort of "blood sport," excepting one or two which they term "objectionable" or "spurious." Then there are others who are firmly opposed to *every* form of cruelty, whether to domesticated or wild animals, and whether in the interests of science or sport, and to this latter class it seems to me the *true* humanitarian belongs. As soon as we begin to differentiate between which sports are cruel and which are not, we become involved in endless hair-splitting, and we lose unity which is strength.

No doubt there are those who at this stage may be tempted to ask: Why bother at all about the attitude of the Churches? Surely the progress of humanitarianism is so well assured that we can afford to ignore the indifference of the teachers of Religion? But can we? The writer is of opinion that we cannot. Humanitarianism will no doubt advance slowly, but surely. But had the claims of the lower creatures been clearly recognised and systematically taught by the Churches centuries ago, it goes without saying that we should not now have to deplore and fight against the horrors of vivisection, whether in the laboratory or the hunting field, for that it takes place in the latter as well as in the former, only with tenfold greater barbarity, there can be no doubt. And while there may be some excuse for vivisection in the interests of science, there cannot be a shadow of an excuse for it in the interests of what is termed sport. Perhaps some members of this Conference may be inclined to say: No doubt in theory these ideas are admirable, but the writer of them might as well attempt to stop the revolution of the earth as to abolish the average Britisher's love of killing for sport. Well it may be so; and yet, as recorded by the R.S.P.C.A. in one of its recent annual reports, less than a hundred years ago, when Lord Erskine—I think it was—bravely stood up in the House of Lords and pleaded that domestic animals should be protected from cruelty and ill-treatment by law, he was laughed to scorn, jeered at, and looked upon as

almost a lunatic; many *noble* Lords making noises round him, crowing like cocks, etc. And yet, see what has been done since then—there are now branches of the S.P.C.A. all over the British Empire, in many parts of Continental Europe, and, of course, in America. And what has been done for the domesticated animals should and *will* be done for the undomesticated.

So far my remarks have referred to the state of things as they exist in Great Britain, where, owing to the large number of humanitarian societies, and the profuse literature published, information is readily accessible to anybody who wishes to learn; while here in this dominion, less than a century old, and containing a sparse and scattered population of about one million only, with a few, mostly struggling, societies, and absolutely no literature, it is impossible to know what goes on in the treatment of animals, particularly in the way of vivisection and blood sports.

Fortunately, the fox is conspicuous by his absence, and long may he continue so. I believe he was introduced into some parts of Australia, and has now become a pest, and has to be exterminated. Deer were brought here many years ago for the sole object, of course, of being slaughtered, not only by the residents, but by tourists from the Old Country, who come here for the purpose. The other forms of objectionable sport such as hare and rabbit coursing, pigeon shooting from the trap, are all rife, so that it will be seen there is a good deal to sadden the all-round humanitarian here, as there is in the Old Country.

However, there is another side to the picture. The members of the Conference may be interested to know that we have at least one pleasing and unique feature in connection with our humanitarian efforts, and that is a special Act of Parliament to protect *one* fish, which for many years past has been known to thousands of passengers travelling between Wellington and Nelson. It is known as "Pelorus Jack," and I am glad to be able to forward herewith an illustration showing this much-favoured denizen of the deep.

In writing a paper on the protection of animals, it is difficult to decide where to begin and where to end, as the subject can be looked upon from so many standpoints. For instance, there are the economic and the political, which I have not touched upon, as not coming within the scope of the title chosen. Yet it must be obvious to anybody who thinks deeply on the subject what terrible waste there must be in any country where hundreds of thousands of acres have been shut up for centuries, and woods stunted and distorted in every possible way. Why? Wholly and solely in the interests of cruel sports; and this in a country where poverty, misery, and the cry of the unemployed are ever present.

In concluding this paper, which expresses very inadequately what I feel must have been the loss to the cause of the humane treatment of animals, owing to the long-continued aloofness and

utter indifference of the Churches, I can only express the hope that the few thoughts put together here will have so far met with the approval of, at least, the majority of the members of the Congress as to induce them to pass a *strong* resolution sincerely lamenting the apathy of the Churches in the past, and hoping that now and henceforth they will rise to a higher level by recognising the power and privilege which they possess in furthering the aims of this and kindred congresses. The time has more than passed when religious organisations of whatsoever faith can be allowed to stand aside and take no part in the prolonged and bitter fight against every form of cruelty towards God's dumb creatures, which must be vigorously and unceasingly waged until all cruelty and injustice have been abolished.

These organisations should be compelled by the voice of public opinion to step out into the open, and either unfurl their banners in the cause of true humanitarianism, or publicly state why, as ambassadors of God and Christ, they dare to continue to withhold their support.

I venture to close this paper with Wordsworth's beautiful couplet:—

“ Never to blend our pleasure or our pride
With sorrow of the meanest thing that feels.”

LE PASSÉ ET LE PRÉSENT DE LA SOCIÉTÉ PROTECTRICE DES ANIMAUX DE PARIS.

By ALBERT COUTAUD.

Il n'est guère possible, en quelques pages, d'exposer en détails l'histoire de plus d'un demi-siècle de protection. Un tel récit, pour être complet, devrait donner, au moins dans une forme analytique, la progression des idées morales d'une nation, pour arriver à établir en quelque sorte le bilan de son état de civilisation. La protection des animaux, la zoophilie (terme plus général), indique, en effet, suivant la manière dont elle est comprise et appliquée, dans une région déterminée, par quelles étapes s'opère, au sein de la collectivité des hommes de cette région, leur ascension vers le bien, vers le beau moral.

Cet exposé, réduit à ses parties essentielles, ne pourra, et pour cause, que brûler les étapes, pour arriver plus vite à une conclusion, du reste conjecturale, puisqu'elle aura l'ambition d'augurer un peu de l'avenir, d'après le passé, d'indiquer ce qui devrait être demain, ce qu'il pourrait être, d'après les tendances du temps présent.

Ce travail comportera les divisions suivantes :—

1. La protection à l'étranger avant 1845.
2. Création de la Société protectrice à Paris.
3. La loi Grammont.
4. Premier travaux : propagande consécutive.
5. Révision de la loi de protection.
6. Conclusion : doutes et conjectures.

LA PROTECTION ZOOPHILE A L'ÉTRANGER.

Lorsque, à la date du 2 décembre 1845, un tout petit nombre de bons citoyens se réunissaient, dans le salon de l'un d'entre eux, pour jeter les bases d'une association destinée à protéger les animaux, peut-être n'entrevoyaient-ils pas les hautes destinées que l'avenir réservait à leur si modeste institution ; du moins savaient-ils qu'ils accomplissaient un devoir vraiment civique et avaient-ils pleinement conscience de la beauté morale et de l'utilité sociale de cette œuvre nouvelle : retrouver les titres et faire respecter les droits de l'animalité souffrante.

A vrai dire, ces titres étaient connus de quelques esprits sérieux et réfléchis : la philosophie des uns, la religion des autres, avaient déterminé des courants de sympathie en faveur des animaux victimes de la cruauté des hommes, et des tentatives avaient eu lieu pour réaliser cet idéal, la diminution de la douleur chez l'animal, celle de la cruauté chez l'homme.

En France et à l'étranger, on s'était préoccupé de la nécessité de rendre la compassion plus agissante, la pitié envers les bêtes plus efficace et de faire passer dans le domaine des lois positives un principe de plus en plus affirmé par des publicistes zoophiles, d'après un prétendu droit naturel d'ailleurs vague et mal défini. Le principe lui-même avait été proclamé, chez nous, dès le commencement du dix-neuvième siècle, lorsque, en prévision d'un prix à décerner en vendémiaire an douze, il était donné comme sujet du concours le thème suivant : "Jusqu'à quel point les traitements barbares exercés sur les animaux intéressent-ils la morale publique, et conviendrait-il de faire des lois à cet égard?" Cette question avait été ainsi mise à l'ordre du jour de l'opinion publique, mais on ne fit pas assez de bruit tout autour d'elle, et la manifestation resta platonique ; elle n'eut pas de retentissement, elle ne parvint pas à secouer l'inertie des législateurs, à modifier la mentalité des foules.

Cependant, tout ne fut pas perdu, et, ce qui nous est arrivé si souvent, d'autres recueillirent les semences restées inutiles pour en féconder des champs mieux préparés et plus fertiles. Une fois de plus, la France avait devancé les autres nations dans la conception, et celles-ci arrivaient avant elle pour l'exécution. Mais qu'importe pour l'humanité ! L'esprit souffle où il veut : l'essentiel, pour que le progrès s'accomplisse, c'est que l'esprit souffle invinciblement des idées généreuses.

En 1809, à la Chambre des Lords, un illustre ami de l'humanité, promoteur des idées les plus libérales, lord Erskine, présenta un projet de loi sur la protection des animaux domestiques, et sa motion rencontra d'abord des protestations, des rires peu encourageants. Mais le bon sens anglais ne tarda pas à reprendre le dessus. Lorsque, treize ans plus tard, le projet fut repris devant la Chambre des communes et soutenu par M. Richard Martin, de Galway (Connaught), il fut accueilli avec faveur, voté et appliqué, plus tard enfin complété par six bills qui en assurèrent la pleine exécution. L'art. 12-13 Vict. c. 92 infligeait des peines à ceux qui maltraitaient les animaux et l'amende prononcée pouvait être portée à cinq livres sterling ; même amende contre quiconque entretenait des animaux pour les faire battre. La parole d'Erskine avait porté ses fruits pour le plus grand honneur et le très appréciable bonheur de l'Angleterre initiatrice, qui, la première, avait "placé les animaux sous la protection sacrée des lois humaines" (Discours du Dr. Pariset).

Après elle, l'Allemagne entre à son tour dans la carrière : une loi de 1821 pour la Saxe, punit ceux qui ont privé abusivement leurs animaux de nourriture ; — même disposition dans les Etats de Thuringe en 1840. En Bavière, on avait songé à réglementer le transport des animaux destinés à la boucherie, et sous l'inspiration d'un philanthrope éclairé, le Dr. Parner, une société protectrice des animaux s'était formée qui obtint, dès sa création, les suffrages les plus flatteurs et les concours les plus précieux.

Il s'était formé, avec le temps, des sociétés du même genre en Angleterre, en Saxe, en Prusse, en Autriche, en Bavière, et leurs services étaient de plus en plus appréciés, sans parler du bénéfice moral qu'en avait retiré l'Allemagne entière par le bon renom qu'elle en avait eu de pitié, de charité, d'humanité.

La France ne pouvait plus longtemps rester en retard de ce mouvement qu'elle avait, un moment, indiqué ou provoqué. A Paris surtout, l'opinion s'affirmait dans le sens d'une répression des traitements barbares considérée comme une nécessité sociale, un progrès inéluctable. Dans le courant de l'année 1839, par conséquent deux ans avant la création de la Société dont le Dr. Parner avait pris l'initiative à Munich, il se créait à Paris une société protectrice des animaux sous le patronage et grâce à la collaboration de deux hommes appartenant, par leur rang social, leurs antécédents, et leur fortune à la haute société parisienne et, par leurs idées, aux grands progressistes de ce premier tiers du dix-neuvième siècle : l'un portait un nom cher à la philanthropie, à l'assistance publique, le duc de Larochefoucauld-Liancourt ; l'autre, le comte Alexandre de Laborde, s'était occupé également, dans les intervalles de ses travaux purement académiques ou parlementaires, d'œuvres philanthropiques et d'enseignement public. Tous deux, soucieux de l'amélioration matérielle et morale de leurs contemporains, du sort des classes laborieuses, en France et ailleurs, avaient l'esprit trop ouvert pour ne pas voir le mal social de la cruauté envers les animaux. Ils fondèrent une société à l'exemple de celles dont ils avaient apprécié les bienfaits en Angleterre et en Allemagne.

Malheureusement, c'étaient des penseurs, des savants, et non des organisateurs.

Pour mettre sur pied cette belle idée de la défense zoophile, il fallait autre chose que de bonnes intentions : il fallait être pratique, et c'était la qualité qui manquait à ces deux hommes de bien. Leur entreprise échoua assez peu de temps après son éclosion.

Mais l'élan était donné, l'idée était en marche. A défaut des législateurs, l'initiative privée s'exerçait. En 1842, M. de Valmer, membre de la Société d'agriculture de Melun, rappelait dans une assemblée les bienfaits que l'on devait à la Société de Londres et formulait un vœu pour que Paris suivit l'exemple de la capitale de l'Angleterre. Un M. Dumont (de Monteux) émettait un vœu pareil. L'un et l'autre étaient destinés à devenir les fondateurs de notre S. P. A.

En 1843, le préfet de police, devançant cette loi espérée de défense zoophile, rendait une ordonnance concernant les voitures de remise et, dans son article 67, édictait la disposition suivante : " Il est interdit aux cochers de remise d'agiter leurs fouets sans nécessité et de manière à atteindre les passants. Il leur est aussi défendu de les faire claquer. Il leur est également fait expresse défense de

frapper leurs chevaux avec le manche de leur fouet ou de les maltraiter de quelque manière que ce soit."

Cette manifestation était sans doute incomplète, peu appréciable comme résultat effectif, mais elle était autrement significative au point de vue du principe de la protection et de la faveur dont il commençait à jouir auprès des pouvoirs publics. Une autre déclaration non moins intéressante par son caractère officiel que par la fermeté du langage fut celle de M. Camille Paganel, délégué du ministre de l'Agriculture et du Commerce auprès de l'école d'Alfort, à la date du 23 août 1844, et prononçant des paroles d'un blâme vigoureux contre ceux qui ne craignaient pas de maltraiter les animaux, ces collaborateurs si utiles de tant d'œuvres de l'homme.

Ainsi se préparait, se mûrissait l'œuvre définitive de la constitution d'une société protectrice des animaux à Paris, à l'image de celles d'Angleterre, d'Allemagne, de Bavière, de Suisse.

Mais que n'y avait-il pas à faire pour que l'on pût marcher sur les traces de ces nombreuses associations étrangères dont les progrès, en si peu de temps, avaient été si rapides, tant elles répondaient à un besoin réel.

La société de Londres, fondée en 1824, s'appropriant la motion du noble lord Erskine et de M. Martin, avait conquis le patronage de sa gracieuse souveraine, et son influence s'étendait rapidement. Elle avait su obtenir la suppression des combats de coqs, de taureaux, de chiens, et, par ses agents nombreux, répandus sur les divers points du territoire, elle veillait le plus possible à la stricte exécution des bills Martin.

La société de Munich, plus jeune de beaucoup, avait réalisé, en très peu de temps, les plus sérieux progrès. Son appel à toutes les classes de la société, dans toutes les villes un peu importantes, avait été étendu de telle sorte qu'elle comptait sur tout le territoire de la Bavière, plus de 120 succursales avec plus de cinq mille membres. Elle imprima, publia à un très grand nombre d'exemplaires des brochures concernant la protection; elle s'adressa aux universités, aux pouvoirs administratifs, aux autorités religieuses de tout ordre et de toute confession; elle mit ainsi en mouvement, fonctionnaires, curés, pasteurs; elle pénétra dans les écoles, les séminaires, les collèges; elle intéressa les évêques qui soutinrent sa prédication et aidèrent à son apostolat. Son secrétaire, M. Zöegler, ayant écrit un mémoire sur les droits de l'animalité et sur la pitié envers les bêtes, plus de cinquante mille de ces brochures furent distribuées. Un autre mémoire fut publié à millions.

Dans le royaume de Hanovre, on suivait, quoique avec moins de succès, ces progrès de la protection zoophile: cependant l'enseignement public comprit les devoirs de l'homme envers les animaux.

En Saxe, grâce à la généreuse complicité des autorités, l'œuvre s'étendait de plus en plus. A Mersebourg, dans tout le Mecklem-

bourg, de même. La société de Berlin s'agitait non moins utilement, et elle obtenait, entre autres choses, pour le transport des animaux par chemin de fer, qu'on leur fournît en cours de route eau et fourrage.

Il ne devenait plus possible que le pays auquel, en l'an douze, on devait l'initiative d'une récompense officielle au meilleur mémoire au sujet de la question de l'influence de la cruauté envers les animaux sur la morale publique restât indifférent au sort des animaux persécutés. On ne pouvait rester sur le mauvais effet de la tentative manquée du comte de Laborde et du duc de Larochehoucault.

L'idée était trop dans l'air pour ne pas prendre corps : c'est ce qui eut lieu le 2 décembre 1845.

CRÉATION DE LA SOCIÉTÉ PROTECTRICE DES ANIMAUX.

“ Il est fondé à Paris une société, à l'instar de celles qui existent déjà en Bavière et en Angleterre, et ayant pour objet de poursuivre par tous les moyens, la répression des mauvais traitements exercés sur les animaux.

“ Cette société prend le titre de : Société Protectrice des Animaux.”

Telles sont les deux premières dispositions de nos statuts fondamentaux. On a là, comme un extrait de l'acte de baptême dressé dans le salon de M. Parisot de Cassel, en présence de MM. Pariset (1), Dumont (de Montaux), tous les deux docteurs en médecine, Flandhin, comte de Rainneville, Dupuy, vétérinaire, vicomte Duclos de Valmer.

Dans ce premier et solennel conciliabule du 2 décembre 1845, ces hommes de bien, on pourrait les appeler les sept sages de la protection zoophile, jetèrent les bases de la Société future. M. de Valmer, membre de la Société d'agriculture de Seine-et-Marne, rendit compte de ce qu'il avait appris concernant le rôle et les travaux de la Société de Londres, et communiqua des documents. On constitua un bureau provisoire, une commission, des statuts de la Société, et l'on se prorogea au 16 décembre pour entendre un rapport de M. le Dr. Dumont (de Montaux). Dix jours après, on arrêta la rédaction des statuts et on décida les démarches à faire auprès des autorités. Le 26 janvier 1846, les travaux étaient terminés.

Les statuts étaient prêts, approuvés dans une assemblée définitive, après la lecture fréquemment applaudie d'un mémoire du Dr. Pariset, qui devait en être en quelque sorte l'exposé des motifs, la préface, et dans lequel on condensait tout un plaidoyer en faveur de la pitié animale.

Le Dr. Pariset savait qu'il s'adressait, en dehors de l'assemblée de ses collègues, à des hommes d'une instruction encore trop peu

(1) Pariset (Etienne), médecin de la Faculté de Paris, littérateur, membre et secrétaire perpétuel de l'Académie de Médecine, membre libre de l'Académie des Sciences, s'était signalé par des études curieuses et documentées sur place, de la fièvre jaune, de la peste ; il a laissé des éloges d'académiciens ; il mourut, en 1847, président de la S.P.A.

complète et d'une moralité trop peu éclairée. En conséquence, au lieu de parler d'abord au sentiment, il traite le point de vue utilitaire de la protection, et il demande qu'on ne maltraite pas les animaux, parce que leur viande est moins bonne, qu'elle peut devenir noire, parce que les services qu'ils rendent sont moins appréciables et de moindre durée, etc., etc.

Ceci dit, il revient à ce qui paraît bien être la préoccupation principale : l'amélioration de la mentalité humaine, la diminution progressive de la barbarie, la création de meilleures habitudes sociales. "Comment," dit-il excellemment, "des hommes si prompts à s'irriter sans raison contre les animaux ne le seraient-ils pas à s'irriter contre leurs semblables ? Voilà ce qu'il importerait surtout d'établir et d'enseigner au peuple. Par une gradation infaillible dans ses sentiments, il passerait de la douceur, de la pitié, de la justice pour les animaux, à la compassion la plus tendre pour les siens et pour les hommes en général... Une fois prises, ces saintes habitudes arracheraient sans doute le peuple aux honteux excès de ses intempérances."

Tel est le résumé de la théorie protectrice en 1845, lors de la naissance de la Société, tel il pourrait être aujourd'hui, tel il devrait être toujours : justice et compassion envers les animaux, entraînement vers la bonté et la charité envers les hommes.

Cependant, dès le 31 janvier, les statuts étaient soumis au contrôle de l'administration. Une délégation de 18 membres de la Société se présentait à M. le Préfet de Police Delessert qui adressait ses vives félicitations au Dr. Pariset, président de la Société, à M. Parisot de Cassel, son promoteur principal.

Le 3 avril suivant, l'autorisation était notifiée à la Société : celle-ci se trouvait légalement et définitivement fondée.

Un bureau comprenait, en outre d'un président d'honneur, un président (le Dr. Pariset), deux secrétaires généraux (un pour l'intérieur, M. Hamon, un pour l'étranger, M. P. de Cassel), quatre vice-présidents, un trésorier, un archiviste, des secrétaires des séances.

Le Conseil était composé de 33 membres, élus pour trois ans, rééligibles.

La Société était formée d'adhérents, payant une cotisation annuelle d'au moins deux francs, et acquittant le prix de leur carte un franc.

Les statuts, aussi simples que possible, étaient rédigés en 29 articles.

Les cartes, la devise, le timbre de la Société portaient la devise : Justice et Compassion, Hygiène et Morale.

Ainsi se trouvait posée la première assise de la S. P. A. ; ainsi était définie la politique intime de laquelle devait venir le succès ! Ces "mandataires d'humanité," que nous avons nommés les sept sages du début, vont être suivis d'une élite de bons esprits et de per-

sonnalités éminentes. De France et de l'étranger lui viennent les plus flatteurs encouragements. Des adresses, émanées des Sociétés d'Allemagne et d'Angleterre, lui apportent la bonne parole. Le lien s'établit, en dépit des frontières; la confraternité de la protection rapproche les distances.

Il manquait cependant à la S. P. A. une consécration définitive et officielle, lui garantissant la sympathie des pouvoirs publics.

Le 8 mai 1846, elle avait ses entrées à l'Hôtel-de-Ville, et elle tenait ses séances désormais dans la salle de la Caisse d'épargne.

Le 10 juin, son bureau était reçu en audience solennelle par M. le Ministre de l'Agriculture et du Commerce, M. Cunin-Gridaine. La délégation présentée par M. de Valmer était admirablement accueillie. Le premier parrain de la société était tout trouvé.

Pour se conformer au désir du Ministre et lui montrer ce qu'était, ce que voulait être la S. P. A., un mémoire précis et détaillé lui fut remis, indiquant les ressources dont elle disposait et comment elle entendait fonctionner, détaillant les moyens généraux et particuliers, qu'elle se proposait de mettre en œuvre. Il s'agissait de justifier l'existence de la Société, de prouver l'importance de sa mission, de fournir ses bases fondamentales, d'après la philosophie, l'histoire, la pathologie et la physiologie animales, qui étayaient la doctrine de la protection zoophile.

Au nom d'une commission spéciale qui avait tracé le programme de l'exposé, M. Hamon, vétérinaire, membre de l'Académie Royale de Médecine, vice-président de la Société orientale, secrétaire-général de la S. P. A. pour la France, développa avec éloquence les divers points qu'il devait signaler à l'attention bienveillante du Ministre de l'Agriculture, en attendant que la S. P. A. allât frapper à la porte de la Chambre des Députés.

La lecture de ce long mémoire est encore utile de nos jours, même après les grands travaux auxquels a donné lieu la protection zoophile. Si, pour les aperçus scientifiques, elle a besoin d'être mise au point par la conférence avec les ouvrages relatifs à la psychologie et à la physiologie zoologiques, elle conserve toute sa tenue, au fond et dans la forme, en ce qui concerne les considérations philosophiques et morales.

En somme, M. Hamon, et nous n'avons eu qu'à le répéter après lui, conseille l'emploi de deux sortes de moyens pour atteindre le but rêvé, la protection des animaux: les moyens moraux, par l'éducation du peuple, moyennant l'intervention du clergé, des instituteurs, des journaux, de la littérature; les moyens physiques, moyennant l'intervention administrative à l'effet de défendre aux propriétaires d'animaux tous mauvais traitements, de supprimer les fouds à fléau et réglementer la grosseur du manche et des montures, d'établir dans les villes des stations de chevaux de renfort au bas des côtes rapides, d'empêcher les sévices sur les animaux de boucherie de réglementer les établissements de nourrisseurs-laitiers.

En résumé, disait M. Hamon, propager, défendre les principes que " nous venons d'exposer, c'est travailler à la moralisation du peuple, à la prospérité publique.... En gouvernant mieux nos troupeaux, nous aurons moins à craindre l'apparition de ces épidémies qui, dans l'espace du dernier demi-siècle seulement, ont enlevé à la France plus de deux milliards de valeurs. Avec plus d'animaux domestiques, le pays s'enrichit, l'agriculture devient florissante, et l'homme enfin, rentré dans une sphère d'action qui lui a été assignée par Dieu, reprend un rôle dont il n'aurait jamais dû se dessaisir, il devient le contre-maître de la création." Le mot est joli et mérite d'être retenu.

Ce long et judicieux exposé valut un nouvel accueil plein d'un bienveillant intérêt à une délégation de la S. P. A., lorsqu'elle renouvela ses visites à M. le Ministre de l'Agriculture, et, un peu plus tard, à M. Paganel, conseiller d'Etat et directeur-général de l'agriculture et des haras : l'un et l'autre promirent tout leur concours à la S. P. A., ils l'assurèrent qu'ils appuieraient de tout leur pouvoir l'œuvre commencée, qu'ils l'aideraient pour qu'elle pût arriver à bonne fin.

Après cette consécration officielle, la Société protectrice n'avait qu'à commencer son travail de propagande dans toutes les classes de la société, à l'exemple de la Société-sœur de Munich, qui avait, en si peu de temps, recueilli de si précieuses adhésions parmi les têtes couronnées d'Allemagne, et de la Société-sœur de Dresde, qui, non contente de vivre par elle-même, créait de nombreuses filiales, parmi lesquelles cette société présidée par la comtesse de Linar et composée uniquement de dames, sous le patronage immédiat de la reine de Saxe.

La Société de Paris était condamnée à plus de modestie que ses congénères, mais elle n'en chercha pas moins à appliquer son programme de travaux ; sur diverses questions, elle apporta aux pouvoirs publics le concours de son expérience et lui présenta des vœux, des avis qui constituèrent de fort utiles contributions à l'étude de la matière traitée. On le vit surtout à propos d'un projet de taxe sur les chiens, qui provoqua un mémoire de M. le Docteur Péan sur les rapports de la race canine avec l'humanité (lu le 11 juin 1847).

Nous n'avons pas encore parlé de la composition de la Société, en nombre et en qualité ! Il n'est que juste de constater que les sept fondateurs du 2 décembre 1845 avaient rapidement fait de nombreux prosélytes. Avant la fin de décembre, ils étaient 60 ; à la fin de l'année suivante, ils dépassèrent le chiffre de 400, parmi lesquels des fonctionnaires du ministère de l'Agriculture, de celui de l'Instruction publique, de la Préfecture de la Seine, de la Cour des comptes, des officiers, des magistrats, des agronomes, des médecins, des vétérinaires, des propriétaires, des rentiers. En un mot, des hommes de tous les mondes avaient répondu à l'appel des fondateurs de la Société Protectrice des Animaux avec le plus vif empressement. De

l'étranger, des adhésions très précieuses étaient venues, avec lesquelles on forma un groupe de membres honoraires représentant les sociétés protectrices de Saxe, de Hollande, d'Angleterre, de Bavière. Au premier rang, non pas tant comme souverain que comme protecteur ardent et convaincu, figurait le prince Edouard de Saxe-Altenbourg qui ne cessa pas de rester en correspondance avec la Société de Paris et lui attribua plusieurs fois des médailles pour ses lauréats.

On a vu que la Société Protectrice des Animaux avait été autorisée à tenir ses séances dans une des salles de l'Hôtel-de-Ville. Des circonstances, douloureuses pour elle, vinrent interrompre le cours de ses délibérations, c'est-à-dire suspendre son existence même. La révolution du 24 février vint attirer l'attention publique sur des sujets autrement graves que la protection des animaux. Les zoophiles durent faire relâche à leurs sentiments. La Société ne se réveilla de sa torpeur qu'en janvier 1850, grâce à l'initiative de son vice-président, le vicomte de Palmer; il réunit de nouveau autour de lui les collègues épars un peu dans tous les partis, il se remit en communication avec les pouvoirs publics, et il obtint d'eux l'accueil le plus encourageant.

Alors paraît à la tête de la Société un homme que son existence antérieure n'avait pas précisément élevé dans le culte des idées pacifiques. Le brave général Delmas de Grammont (1792-1862), député de la Loire en 1849, fut appelé à succéder à M. le marquis de Faudoas-Rochechouart dont la santé profondément altérée avait amené la retraite. Depuis longtemps le général s'intéressait à l'œuvre de bien que poursuivait la Société; il n'avait eu qu'à se louer de la collaboration des sociétaires lorsqu'il avait eu à présenter le projet de loi de défense animale; il avait lu leurs écrits, suivi leurs travaux; il s'en était inspiré souvent. En faisant un tel choix, la Société avait eu la main particulièrement heureuse. En répondant au vœu de la Société, le général de Grammont avait été, sans nul doute, conceillé par son cœur, mais il se trouvait avoir fait un marché très avantageux, car, en raison des services qu'il devait lui rendre, la protection des animaux devait lui conférer l'immortalité. La destinée a de ces ironies aimables! Le général avait peut-être espéré ou il aurait pu se promettre plus sûrement la gloire des armes, par suite de sa belle conduite en diverses circonstances. Mais son nom aurait disparu probablement au milieu de tant d'autres à signification aussi belliqueuse auxquels la Fortune avait plus souri; il n'aurait passé que pour un bon soldat, esclave de son devoir professionnel, dévoué à son devoir civique, expert en l'art de conduire les hommes aux œuvres de carnage réglé. Au lieu de cela, son nom, grâce à l'auréole dont l'entourait, inaltérable, le souvenir d'une grande œuvre de bien, était destiné à vivre, de génération en génération, et à se transmettre à la vénération des hommes, pour assurer l'avenir d'une entreprise humanitaire, pour servir de raison sociale à une Société qui se proposait de rétablir l'antique alliance entre les

hommes et les animaux. Du reste des occupations de toute sorte le tinrent éloigné des séances de la Société Protectrice des Animaux. Le général de Grammont n'avait pas promis sa présence réelle aux réunions du Conseil ou aux assemblées générales ; mais il fit plus que promettre, il donna tout son concours, et il s'associa à ses travaux, de tout cœur, avec une entière conviction.

“ Ce n'est pas, disait-il, sans un sentiment de bonheur que je me vois appelé à marcher à votre tête au triomphe de notre œuvre commune. Cette œuvre a déjà subi l'épreuve du feu : une révolution qui a détruit des institutions que les siècles avaient respectées a passé sans vous ébranler. Honneur à vous ! ”

Comme don de joyeux avènement pour sa présidence de la Société Protectrice des Animaux, il eût la chance de pouvoir lui offrir, très peu de temps après, un simple article de loi qui, dans sa formule, contenait tant de promesses pour l'avenir, après avoir constitué un progrès manifeste sur le passé.

Le général méritait que cette loi organique de la protection animale portât son nom en vedette (1). Il n'avait pas été seulement le rapporteur de la commission qui étudia le projet de loi ; il fut le défenseur tenace et convaincu de la loi ainsi qu'il l'avait d'avance appliquée, lorsque, à Saint-Etienne, “ il préludait à réprimer les sévices contre les animaux, par une ordonnance célèbre qui a fait dire : “ ordre donné, ordre exécuté.”

Les marques de reconnaissance ne lui manquèrent pas. M. le docteur Deschamps, secrétaire général de la Société Protectrice des Animaux, rendait hommage en ces termes aux bienfaiteurs de la Société : “ l'homme politique tombe, c'est la loi commune, mais le bien qu'il a fait subsiste toujours comme la meilleure partie de lui-même. Heureux l'homme d'Etat qui peut répéter justement la sentence d'Horace : ‘ Exegi monumentum perennius ere ! ’ ”

Le général de Grammont devait avoir sa “ fondation perpétuelle ” dans la mémoire des hommes “ et qui pensent,” comme disait La Bruyère.

La répression légale des sévices à l'égard des animaux arrivait bien tardivement chez nous, au gré des partisans convaincus de la protection des zoophiles. Encore la disposition législative qui la sanctionnait paraissait-elle bien timide, bien incomplète, bien insuffisante pour assurer l'application du principe, pour mettre fin à la barbarie de certaines mœurs.

Notre loi organique, dont on pouvait retrouver comme des lueurs fugitives dans certaines dispositions de l'ancien droit, dans quelques ordonnances de police (2), avait été devancée à l'étranger par des dispositions franchement protectrices. On peut dire que la mansué-

(1) Il est bon de rappeler le mot de Toussenot au sujet de la loi, “ la meilleure qu'il connaisse, la seule à laquelle il aurait voulu donner son nom.”

(2) Il ne faut pas oublier non plus les articles 452 à 455, P. contre la destruction des animaux appartenant à autrui et la loi (non abrogée) du 6 octobre 1790, article 30 tome II.

tude envers les animaux avait été édictée chez nous assez longtemps après qu'elle était devenue de droit commun chez quelques-uns de nos voisins.

En Suisse, par exemple, dès 1434, parut une ordonnance qui recommandait des soins et de la douceur envers les animaux et qui punissait l'auteur des mauvais traitements. Au dix-neuvième siècle, le principe s'était développé, et des ordonnances du 13 octobre 1844, réprimaient les mauvais traitements (surcharge, abattage maladroit, privation d'aliments, etc., d'une manière sévère : vingt jours de prison et amende de 3 fr. à 40 francs, monnaie suisse, ce qui faisait près de 60 francs en France. Les amendes étaient partagées entre l'auteur de la dénonciation du délit et la commune sur le territoire de laquelle le délit avait été commis.

En Angleterre, dès 1781, un act de Georges III. (C. 67) réglementait le passage des bestiaux à travers les rues de Londres et de Westminster et punissait les mauvais traitements. La portée de cet act fut étendue à cinq milles au-delà de Temple-Bar. En 1786, un nouvel act, C. 71, prescrivait des mesures de surveillance à l'égard des abattoirs de chevaux ou autres animaux non destinés à la boucherie. Le consistoire des paroisses pouvait envoyer des inspecteurs pour surveiller la nuit comme le jour. En 1822, l'act 3 dit Martin's act, du nom de son promoteur, M. Richard Martin, fondateur de la Société Protectrice de Londres. En 1827, les act 7 et 8, et, plus tard, les act 5 et 6 (du règne de Guillaume IV. (1), édictèrent des peines contre les auteurs de tous mauvais traitements commis de gaieté de cœur et avec cruauté, même, en certains cas, lorsque les animaux étaient enfermés dans un endroit commun ou particulier pour plus de 24 heures. Des amendes assez fortes étaient infligées aux coupables, et, si elles n'étaient pas acquittées dans le délai fixé par la justice, l'incarcération s'en suivait dans la prison commune ou dans une maison de force.

En Bavière, des lois et ordonnances royales réprimaient les mauvais traitements envers les animaux. La loi du 14 Juin 1843 donna une sanction à la défense animale en infligeant une peine pécuniaire et une peine corporelle. Elle prévoyait la surcharge des voitures, les coups à la tête et ceux portés avec certains fouets, le mode d'attelage, la privation abusive de nourriture, le défaut de précaution contre la rigueur de l'hiver et de l'été, la mise en vente des chevaux vieux ou malades, le transport vicieux des animaux, la protection des oiseaux et des nids. La Société protectrice comptait plus de 5,000 membres.

Dans le Wurtemberg, le code Pénal de 1839, infligeait une amende à l'auteur d'une simple cruauté ; en cas de récidive ou de cruauté grave, l'amende pouvait être portée à 15 florins et la prison à huit jours.

(1) Guillaume IV (1830-1837), successeur Georges IV (1820-1830).

La vente des vieux chevaux était interdite. On prescrivait la protection des oiseaux.

En Autriche, diverses ordonnances régissaient la matière en ce qui concernait la capture des oiseaux chanteurs qui, presque tous, sinon tous, sont utiles à l'agriculture, les combats de chiens, et, en général, les mauvais traitements.

Dans la principauté de Schwarzbourg-Sondershausen, le souverain encourageait d'une façon pressante la fondation de sociétés de protection et infligeait des peines aux auteurs de délits.

En Belgique, une ordonnance réprimait les mauvais traitements.

De même, pour l'Allemagne en général. En Prusse, notamment, le mode d'abattage des animaux de boucherie suivant le rite juif, était formellement interdit. On avait, à l'envi, créé des Sociétés protectrices à Berlin, Hambourg, Hanovre, Dresde, Leipsick, Francfort sur le Méin. Partout, se poursuivait la propagande active en faveur de la protection animale, sous l'œil bienveillant et avec la participation souvent effective des autorités publique. Hommes et femmes de toute condition apportaient leur contingent pécuniaire en même temps que leur bonne volonté.

Tels étaient, en Europe, les précédents législatifs de la loi Grammont, tels durent être les modèles dont put s'inspirer le général dans sa généreuse campagne de 1849 et qu'il proposa en exemple aux collègues timorés et rétrogrades qui restaient hypnotisés devant une prétendue atteinte au droit du propriétaire de l'animal protégé.

Nous n'entrerons pas ici dans le détail des travaux préparatoires de notre loi organique. La commission s'inspira pleinement des considérations d'ordre moral et d'ordre économique dont l'exposé lui fut présenté par le général de Grammont. Après quelques résistances, l'Assemblée finit par suivre ; elle édicta une loi qui lui parut utile à tous égards, dont elle attendait d'heureux résultats, quelque incomplète qu'elle fût.

La loi Grammont constituait un sérieux progrès sur le passé des dispositions législatives intéressant les animaux.

En effet, la loi du 6 octobre 1791, titre II., art 30, toujours applicable, infligeait une peine correctionnelle à l'auteur d'un sévice ayant, de dessein prémédité, tué ou blessé sur le terrain d'autrui des bestiaux ou chiens de garde. Ce qui laissait en dehors le fait d'avoir tué ou blessé sur le terrain d'autrui des animaux domestiques, autres que ceux prévus par l'art. 30 (bestiaux ou chiens de garde) et celui d'avoir blessé ou tué sur son propre terrain, l'animal d'autrui. Les lois pénales sont expresses ; elles ne peuvent être étendues.

L'art. 479, § 1, P., punissait, il est vrai, le dommage causé à la propriété mobilière d'autrui, mais l'amende infligée par le tribunal de simple police était peu en rapport avec le préjudice moral (15 francs d'amende au maximum, pour blessures volontaires). En le conférant avec l'art. 480, on constatait que le délinquant était plus

puni quand les blessures étaient causées par maladresse ou défaut de précaution que lorsqu'elles étaient volontaires.

La loi Grammont intervint pour réprimer les sévices causés publiquement aux animaux par leurs propriétaires; elle ne put réprimer les attentats commis sur un animal par un non-propriétaire, lorsque les mauvais traitements ne laissaient pas de traces et n'amenèrent pas une dépréciation de propriété; la loi de 1791 est non moins impuissante. Pourtant, dans tous les cas, il y a préjudice moral, délit social.

C'est cette lacune de la loi Grammont qui a été signalée par tous les zoophiles ayant eu l'occasion de l'étudier, par les magistrats ayant eu pour devoir de l'appliquer, par les moralistes et les jurisconsultes.

PREMIERS TRAVAUX: PROGRAMME DE PROPAGANDE.

Aux termes de l'article 16 des statuts, la Société devait décerner dans son assemblée générale, les récompenses qu'elle aurait conférées aux lauréats de tout ordre. Dans les séances inaugurales de 1848, le chapitre des primes ou récompenses avait été aussi restreint que possible.

Le 4 avril 1852, la S. P. A. donnait sa première séance réellement publique par le nombre des invités, dans le grand amphithéâtre du Conservatoire des Arts-et-Métiers. De hautes personnalités avaient assisté à cette fête et apporté à la Ligue protectrice de l'animalité, des témoignages de vive sympathie. La Presse était largement représentée. Enfin la musique du 7^e lanciers avait rehaussé de ses harmonies l'éclat de cette première réunion solennelle.

De nombreuses et fort intéressantes communications eurent lieu, qui renseignèrent le grand public sur les progrès accomplis depuis la tentative avortée de 1839, depuis la fondation de 1845. Il s'agissait de célébrer, devant une foule sympathique, l'avènement de la loi protectrice et de rendre hommage au législateur Grammont. Sans illusion peut-être sur le présent, mais plein d'espérance pour l'avenir, le vicomte de Valmer, vice-président de la Société, avait dit au lendemain du vote de la loi: " Quelques personnes semblent croire que, la loi répressive obtenue, il ne nous reste plus rien à faire; erreur! Messieurs, notre tâche est à peine commencée! " On rappelait cette parole pour vivifier la sympathie des autorités publiques qui étaient représentées et en obtenir des preuves palpables. Sous la monarchie de juillet, M. Cunin-Gridaine, ministre de l'Agriculture, avait donné un encouragement de 500 francs pour aider la Société dans ses débuts. Le ministre de 1852, M. Lefebvre-Duruphlé, ne pouvait rester en arrière. Il avait, du reste, été représenté officiellement à cette solennité par le directeur de l'Agriculture et du Commerce, M. Heurtier, dont la parole autorisée avait singulièrement encouragé les sociétaires par l'affirmation formelle des principes sur lesquelles ils fondaient leur action sociale. Il avait même entrevu, et c'est à

noter en un temps où les idées d'internationalisme n'étaient guère en faveur, que la Fédération des Sociétés sœurs pourrait s'accomplir pour le plus grand bien de la civilisation. " Votre Société a des sœurs dans plusieurs contrées de l'Europe ; pourquoi, ayant une commune origine, n'aurait-elle pas, avec elles, des efforts et des triomphes communs ? L'idée-mère qui a tracé le programme de votre entreprise est une de ces idées philosophiques qui n'admettent ni frontières ni différences politiques dans la constitution des peuples. "

Nous ne dirions pas mieux aujourd'hui que l'orateur officiel du 4 avril 1852.

Cette même note fut reproduite par M. Adam Smith, le délégué de la Société Protectrice de Londres. Lui aussi, comme procédé de diffusion des principes de zoophilie, recommande l'éducation, " en cultivant les sympathies et les bons principes, " et suivant lui, c'est le moyen essentiel, c'est le meilleur procédé d'amélioration durable ; pour lui, la répression est moins efficace, " car bien souvent elle augmente le crime qu'il devrait prévenir, " le barbare qui tourmentera, par plaisir, un animal, devant se venger en secret sur l'objet infortuné qui aurait été la cause de sa punition.

M. Adam Smith aborde enfin un thème devenu de plus en plus passionnant, celui de la vivisection. " Il est possible, dit-il, que dans l'intérêt de la science, la chose soit nécessaire jusqu'à un certain point ; mais n'inflige-t-on pas, tant ici qu'en Angleterre, bien des souffrances inutiles ? Les expériences les plus cruelles sont répétées à outrance pour établir des faits constatés depuis longtemps ? La Providence n'est-elle pas venue en aide à l'humanité par la merveilleuse découverte du chloroforme ? "

Ainsi, presque dès les premières séances, se trouvait indiqué le programme des études, l'exposé des efforts jusqu'à la méthode de travail que nous devons, au cours de notre existence sociale, suivre fidèlement, avec des formes diverses.

Le concours des autorités était acquis, le suffrage des savants et des économistes également. La Société Protectrice des Animaux était louée de ses initiatives, sauf, dans la pratique des choses, à ne pas être aussi scrupuleusement suivie qu'il l'aurait fallu.

Nous retrouverons donc à l'état de desiderata, trop longtemps irréductibles, la plupart de nos vœux actuels concernant l'unification des modes d'abattage, l'amélioration des moyens de transport, les spectacles cruels.

Ce qui prouve que la résistance au progrès moral s'exerce, sous la pression des intérêts pécuniaires, en raison de la force agissant dans le sens de ce progrès.

Il est touchant de constater qu'il y a cinquante ans " l'Entente cordiale " était de règle sur le terrain de la zoophilie, ainsie que se plaisait à la constater, dans un discours fort bien tourné, le général Sir John Scott Lillie, représentant de la Société royale de Londres.

Ce qu'il est non moins intéressant de souligner, c'est l'unanimité

des suffrages, qui venaient à la Société de Paris, d'Allemagne où des associations nombreuses s'étaient créées la plupart du temps sous le patronage officiel des chefs d'Etats. A cette occasion, le vicomte de Valmer, président de la Société, disait à la Société de Londres : " Réjouissons-nous de voir se resserrer la chaîne qui unit les associations d'Angleterre, d'Allemagne, de France, unies ensemble ; leur mutuelle influence sera augmentée, et maintenant qu'un nouvel anneau vient d'être ajouté à cette chaîne humanitaire, elle doit faire le tour du monde."

Partout, la thèse est la même : que ce soit le Prince Adalbert de Bavière ou un président de Société protectrice, on entend la protection de la même manière, " que c'est réellement au point de vue de l'humanité que nous entendons protéger les animaux."

Cette unité doctrinale avait permis de grouper des hommes appartenant aux milieux les plus différents ; elle constituait le fonds commun des idées protectrices en deçà et au delà des frontières, tout en laissant une certaine latitude pour la mesure d'application dans chaque pays déterminé.

La Société de Paris avait alors comme membres honoraires un prince, les plus grands seigneurs d'Angleterre, les hommes les plus éminents, les femmes les plus distinguées de Bavière, de Saxe, de Trieste, de Venise, de St. Petersbourg, de La Haye, de Bruxelles, de Bâle, de Hambourg.

Ainsi se trouvait déjà réalisé l'internationalisme de la bonté. " Parce que vous êtes Français et que je suis Anglais, disait M. Adam Smith, vice-président et délégué de la Société royale de Londres, nous ne devons pas limiter nos efforts à nos patries respectives." Séance du 4 Avril 1858.

Partant de ce principe unique, d'une nation à l'autre, on proclamait que la bonté est à la fois le premier devoir et le plus grand intérêt, et on représentait comme indispensable l'étude attentive des animaux, mais sans que cette étude impliquât l'emploi de méthodes cruelles d'investigation.

A cet égard, et contrevenant à une opinion erronée qui avait cours, il y a quelque temps, et qui était due sans doute à une information incomplète dans les annales de la Société de Paris, disons que celle-ci a toujours condamné les abus dont les animaux pouvaient être les victimes, sous prétexte de recherches scientifiques. (Voir " le Protecteur des Animaux," 1856-57, p. 101 et suivants). M. de Valmer, président de la S. P. A., rappelait les cruautés dont le cheval est accablé dans ses vieux jours, et, après avoir condamné l'affreux procédé employé pour recueillir les sangsues dans les étangs, il signalait les vivisections opérées à l'Ecole d'Alfort : " Ce n'est pas en outrageant la nature qu'il (le savant) en découvrira les lois sur la paix entre tous les hommes ; la paix entre tous les animaux ; la paix entre l'homme et les

animaux.... tel est le but général de la vraie religion.... la cruauté ne saurait être un moyen régulier d'éclairer la vraie science."

C'était à peu près la thèse soutenue par M. le docteur Fée, professeur d'histoire naturelle à la Faculté de Médecine de Strasbourg.

C'était la thèse officielle de la Société Protectrice de Paris, conforme à la doctrine des autres associations d'Europe.

L'histoire est un recommencement perpétuel : comme la psychologie des foules ou celle des individus atteste que les hommes, sous l'empire de certaines circonstances, faute du cran d'arrêt de la raison, retombent dans les mêmes fautes, sont dans un état de renouveau qui rappelle l'ancien passé.

Aujourd'hui, nous avons à combattre très exactement les mêmes faits contre lesquels ont lutté nos pères. Nous employons, sauf à les avoir perfectionnés, les mêmes moyens de propagande qu'il y a cinquante ans, et, parfois, ce qui est assez décourageant, avec le même insuccès.

Nous faisons entendre, comme autrefois, des doléances au sujet de l'inertie coupable des pouvoirs publics et de la morosité des consciences des plus éclairées. Nous n'avons pas un Lamartine pour écrire à la Société protectrice des animaux : " tout ce qui souffre a droit à la pitié.... de la brutalité envers l'animal à la férocité envers l'homme, il n'y a que la différence de la victime."

Le grand poète ne dédaigna pas, lui, le triomphateur sur les scènes du monde, d'accepter le titre de lauréat de la Société protectrice ; il trouva les accents les plus éloquents pour la remercier de la médaille de vermeil qui lui avait été décernée.

A cette époque, la S. P. A. conférait au Prince Adalbert de Bavière le titre inusité de " Prince des protecteur des animaux."

A cette époque, comme de nos jours, et comme, sans doute, toujours, la S. P. A. distinguait la prévention de la répression, faisait appel aux inventeurs, aux littérateurs, aux artistes de France et de l'étranger. Des collègues des Sociétés de Londres, Munich, Trieste, Vienne, étaient récompensés, remerciés, encouragés.

Enfin les pouvoirs publics intervenaient, sous la forme d'une subvention, modeste il est vrai, mais significative.

Aujourd'hui, c'est la Société protectrice des animaux qui subventionnerait l'administration pour obtenir d'elle un concours efficace, pour ne pas subir une tutelle parfois gênante jusqu'à la tracasserie au nom du respect des formes administratives et des convenances fiscales.

A cet égard, comme sur d'autres points de son programme, la Société en est toujours réduite à formuler des vœux, c'est-à-dire à rester dans le domaine du rêve, à se débattre contre de dures réalités.

Combat de coqs, combats de chiens et rats, de taureaux (en Espagne seulement jadis !), brutalités des conducteurs d'animaux, abus des pratiques scientifiques, etc., tout cela était combattu ! Et

tout cela doit l'être encore, comme si l'on n'avait rien fait depuis un demi-siècle !

REVISION DE LA LOI GRAMMONT.

Il serait trop long d'exposer tout ce qui a été tenté jusqu'à ces derniers temps pour obtenir la révision de la loi Grammont.

Des ministres, des membres du Parlement, des publicistes sociologues, enfin la majorité du public, entendons le public un peu informé, a reconnu que la législation en matière de répression des actes de cruauté dont les animaux pouvaient être victimes était insuffisante comme répression, incomplète comme prévision des mauvais traitements.

Le rapport au Président de la République, signé de M. Darlan, ministre de la Justice, et de M. Barthou, ministre de l'Intérieur, le rapport présenté par M. Dumas, Conseiller à la Cour de Cassation, au nom de la Commission extra-parlementaire, les projets de lois successifs émanés de membres du Parlement ou de la Cour de Cassation ou de la Société protectrice de Paris, la discussion qui a été rendue publique des divers projets, tout démontre l'unanimité des sentiments sur la nécessité de reprendre une œuvre législative que l'expérience avait montrée inférieure au but à atteindre.

Les vœux de l'union des Sociétés protectrices ont leur conclusion adéquate dans les travaux préliminaires à la révision de la loi protectrice.

Mais, lorsque les sentiments généreux inspirés par un patriotisme éclairé et une philosophie avertie entrent en conflit avec les intérêts d'argent, l'unanimité ne se produit plus, les divergences s'accroissent, la politique intervient pour imposer silence à la morale.

Le président de la Société protectrice des animaux, M. Ukrich, qui s'était livré, avec un zèle et une activité au-dessus de tout éloge, à cette campagne en faveur de la révision de la loi Grammont, surtout au point de vue des courses de taureaux (ce n'était, du reste, qu'un des côtés de la grosse question de la refonte générale des dispositions protectrices), tenta une enquête auprès des assemblées départementales. Il essaya de leur démontrer que c'était une erreur grossière de parler du respect dû à des mœurs séculaires, à des franchises municipales, à de vieilles traditions ; il ajouta que les spectacles cruels, souvenir d'une affreuse décadence, étaient plutôt faits pour abrutir le peuple, suivant un mot du monarque espagnol ; il concluait à l'adoption d'une loi plus sévère pour des entrepreneurs non patentés de démoralisation publique.

La consultation demandée aux conseils généraux ne donna pas tous les résultats présents que l'on pouvait attendre du bon sens éclairé de ces assemblées. Les questions de politique locale, les questions d'argent dominèrent trop souvent des considérations d'une plus haute philosophie sociale.

Par des artifices de procédure parlementaire, on atermoya tellement que la législature n'eut pas le temps de venir à bout de ce travail de révision pourtant appuyé par un quart au moins des membres de la Chambre des Députés.

Vainement les pétitions de la Société protectrice essayèrent de réveiller la question. L'esprit était ailleurs ! On ne voulait pas soulever l'opinion, déjà butée en certains pays sur l'affaire des courses à l'espagnole ; on avait assez à faire avec la préparation des lois de 1901 et 1905, sans compter les réformes financières qui avaient figuré sur tant de programmes électoraux et dont on avait constamment ajourné l'éclosion.

Sur le conseil d'un administrateur qui faisait partie du Parlement, le président actuel de la S. P. A. entreprit de présenter un projet de loi qui rappelât les précédents, les modifiât en quelque sorte, en faisant porter tout l'effort de la nouvelle législature sur une aggravation des privilèges prévus par la loi Grammont et qui ne s'occupât que par préterition des deux questions si controversées et si palpitantes d'intérêt, la prohibition des jeux cruels (et, spécialement, des courses à l'espagnole), la réglementation de la vivisection.

On pensa qu'il importerait d'en dire assez pour résumer les vœux les plus pratiques des amis des animaux et pour ne pas alarmer outre mesure les partisans quand même de corridas et de la vivisection.

Ce fut le projet de loi qui fut étudié, préparé, rédigé, approuvé par les diverses assemblées de la Société protectrice de Paris. Il fut adressé à tous les membres du Parlement et communiqué à la Presse. On n'en fit pas autrement de bruit !

Les circonstances étaient peu favorables ; elles ne détournèrent pas une minute l'attention des députés, et il fut purement et simplement passé outre.

Le projet de loi adopté par la S. P. A. avait ce double avantage de prévoir des pénalités plus dures que celles prévues par la loi du 2 juillet 1850, de correctionnaliser des faits qualifiés actuellement de contravention, et de réclamer des sanctions contre les organisateurs de jeux cruels, contre les auteurs de pratiques scientifiques non autorisées parce que abusives.

Ce projet eut le sort ordinaire des idées qui représentent une opinion moyenne.

Il déplut franchement aux amateurs de corridas, de plus en plus nombreux grâce au snobisme répandu par les sociétés d'*aficionados*, de plus en plus confiants dans leur bon droit, grâce aux complicités intéressées de la presse et des pouvoirs publics.

Il ne plut qu'à moitié aux Sociétés anti-vivisectionnistes qui se piquent d'intransigeance et qui y virent, dans cet opportunisme du projet, l'abandon résolu et officiel de leur doctrine en ce qu'elle

pouvait paraître trop absolu aux pouvoirs publics, par suite négligeable.

Enfin, il n'avait pas de chances d'être favorablement accueilli par quelques esprits plus hardis, pour lesquels il avait le grave défaut de ne pas être né de leur initiative personnelle et de ne pas porter leur nom.

Depuis l'époque où la Société protectrice des animaux présentait le projet de révision de la loi Grammont, d'autres travaux dus à l'initiative de parlementaires, tels que MM. Réveillaud, Millevoye, Louis Martin, les uns dirigés contre les jeux cruels, les autres contre l'usage ou l'abus des pratiques scientifiques, ont eu leur moment de notoriété dans le monde des amis des animaux.

Le projet Réveillaud est la résurrection d'un projet ancien ; pour l'instant, il ne paraît pas sortir de la région des limbes parlementaires. Nous n'avons qu'à attendre et à espérer, en lui souhaitant un meilleur sort que celui de ses prédécesseurs.

Le projet Millevoye a, dit-on, réuni les suffrages de trois cents membres de la Chambre. Notons que le projet de loi adopté par la S. P. A. modifie la loi de 1850 sur les points suivants dont l'importance est manifeste :—

1. Pour punir les mauvais traitements, on ne distingue pas " si le fait a été commis en public ou non, par le propriétaire des animaux ou un étranger ; "

2. Les jeux cruels et les pratiques scientifiques non autorisées sont poursuivis ;

3. En cas de récidive, la poursuite et la répression sont confiées aux magistrats de l'ordre correctionnel ;

4. Le fait d'annoncer un jeu ou spectacle cruel non autorisé est qualifié de complicité et puni de peines pécuniaires importantes.

CONCLUSION.

Il résulte de certaines parties de notre exposé que la doctrine de protection des animaux tend de plus en plus à progresser ; théorique, avec son système d'éducation publique et de relèvement de la moralité humaine, pratique, avec ses institutions d'assistance pour venir en aide aux malheureux animaux dans la détresse, elle est d'autant plus appréciée qu'elle est davantage connue et qu'elle se réclame du bon sens, de la raison, de la justice sociale, autant que du sentiment de commisération envers ce qui souffre injustement de la cruauté des hommes ou des nécessités de la vie.

On ne peut que désirer la continuité de cette progression, depuis quelques années très marquée, dans la voie du bien.

Nous avons travaillé dans le passé, avec courage, avec ténacité. Il faut encore travailler aujourd'hui, parce qu'il y a l'avenir à préparer, à force de fermeté, d'esprit de conduite, de sagesse.

On l'a dit, il y a longtemps, et le mot a été retenu par l'histoire ;

“ l'avenir appartient aux sages. ” Cela est vrai pour la petite histoire comme pour la grande, pour la morale comme pour la politique.

Il est certain que la propagande de la doctrine s'étend progressivement en latitude et longitude. Les amis des animaux commencent à avoir voix au chapitre en économie politique comme en économie sociale ; ils se font au soleil une place respectable.

Mais ils ont contre eux une ligue redoutable, celle que forment les passions et les intérêts, celle qui comprend les gens à préjugés, les égoïstes, les cupides, les ambitieux, ceux-ci ayant à flatter des foules, elles-mêmes passionnées ou cupides et ruées à leur plaisirs ou à leurs intérêts.

Ceux-là sont les ennemis extérieurs, contre lesquels la doctrine doit lutter pied-à-pied, à force de conviction et d'énergie. Elle en triomphera certainement un jour, elle vaincra les hostiles, les semeurs de doutes et de négatives, tous les aficionados de n'importe quoi anti-humain.

Mais elle a d'autres adversaires, ce sont les ennemis du dedans, et ce ne sont pas les moins redoutables ! Ceux-ci sont campés à l'intérieur des positions conquises dans l'attaque contre ceux-là ! Ils sont les enfants perdus de la phalange protectrice, les postes à l'avancée, mais tellement en dehors des lignes que l'on a à se demander parfois s'ils n'y sont pas pour le compte des adversaires. Ils font le coup de feu à tort et à travers, tantôt sur l'ennemi, tantôt sur le gros de leur propre armée. Ce sont les ultras de la doctrine protectrice ; ils se piquent d'ardeur, de zèle, ils aiment le bruit, ils en font, de façon à étourdir et fatiguer également alliés et adversaires.

C'est une affaire de tempérament encore plus que d'opinion. L'assagissement viendra et donnera la force. Espérons !

Mais il faut voir que, dans une grand collectivité comme la nôtre où la morale a tant à faire pour s'implanter et devenir une vertu civique, la doctrine de protection ne doit pas se présenter comme encombrante, oppressive, tyrannique. Le malheur est que le Bien doit se faire pardonner d'être Bien, surtout lorsqu'il s'exerce envers les animaux, ce qui, immédiatement, provoque les sarcasmes et les dédains et les colères des philanthropes proprement dits qui “ ne savent pas ” !

Pourquoi la Société protectrice de Paris, malgré les immenses services qu'elle rend chaque jour, grâce à sa magnifique dotation, malgré le concours qu'elle apporte aux administrations et aux propriétaires, aux éleveurs, ne progresse-t-elle pas davantage ?

Pourquoi, après le succès croissant de ces sept dernières années, éprouve-t-elle, en ce moment, comme un arrêt dans son élan ?

Pourquoi serait-elle menacée d'une sorte de régression ?

Pourquoi, au lieu de 4,000 sociétaires, n'en comprend-t-elle pas, en effet, 40,000 comme le voulait un journaliste au moment précis où

il attaquait la S. P. A., justement pour lui enlever quelques-uns de ses membres?

La cause en est dans le défaut de discipline, dans l'incohérence de la propagande, dans l'esprit de division qui règne entre les zéloteurs de la protection.

Comment voulez-vous que les profanes, les étrangers à la doctrine, aient envie de s'y rallier, lorsqu'ils constatent l'effet des dissensions intérieurs entre personnes qui, par profession, par éducation, doivent être également des apôtres de vérité et de bonté, de tolérance entre les hommes et les animaux.

Et les pouvoirs publics, avec lesquels les agents de la protection doivent entrer en contact tous les jours? Tirillés de divers côtés, en butte à des réclamations multiples qui leur viennent des sources les plus variées et, souvent, les moins autorisées, que feront ces fonctionnaires, quelle attitude sera la leur, dans le conflit de passions, de jalousies, dont ils ont tous les échos?

Et le public, entendons celui qui donne ses suffrages et offre sa contribution monnayée, ne se lassera-t-il pas d'apporter son concours à des œuvres dont les protagonistes s'attaquent, dans une arrière-pensée de concurrence?

On commence, en cette matière, par l'émulation et l'on continue par l'envie, par l'animosité pour ainsi dire proportionnelles ou confessionnelles.

Au début, ce sont les principes que l'on met en opposition; avec le temps, viennent les divergences, les querelles âprement personnelles.

C'est par là que l'histoire de la doctrine protectrice des animaux se rattache, hélas! à l'histoire générale! c'est le côté faible de la morale particulière au clan des éducateurs zoophiles! ils n'échappent donc pas à l'influence du milieu! ils laissent échapper le secret de leur faiblesse relative, malgré la beauté de leur doctrine, malgré les grands efforts des plus zélés parmi les propagandistes.

Rien n'est beau, ce semble, comme l'abnégation, le désintéressement de quelques-uns. Mais cette élite ne peut suffire à contrebalancer l'effet déplorable de l'ambition de beaucoup d'autres!

La conclusion est que, ici comme ailleurs, l'union fait la force.

En 1900, au Congrès de Paris, on a tenté de serrer plus étroitement le lien de la Fédération internationale des sociétés amies des animaux.

Mais, sur chaque territoire national, il y aurait un intérêt primordial à unifier l'action générale des forces protectrices, sauf à opérer, dans le détail, la division du travail.

Ce sera le vrai moyen de vaincre l'hostilité des uns, l'indifférence des autres, l'incohérence des administrations publiques; faire un faisceau impossible à rompre, dans un intérêt commun de solidarité, de protection des pauvres animaux, d'éducation publique!

Les amis des animaux devraient être comme les Muses dont parle
un poète du dix-huitième siècle :—

Les Muses, filles du Ciel,
Sont des sœurs sans jalousie.
Elle vivent d'ambrosie,
Et non d'absinthe et de fiel ;
Et quand Jupiter appelle
Leur assemblée immortelle,
Aux fêtes qu'il donne aux dieux,
Ils défend que le satyre
Trouble les sons de leur lyre,
Par ses sons audacieux.

MILK INDUSTRY IN SCANDINAVIA.

By ELNA TENOW, Nordiska Samfundet, Stockholm.

Anyone who has taken interest in work relating to the protection of animals must have noticed, with regard to the care shown to domestic animals, that it is principally the question of economy which is the determining factor.

Out of 100 cases, ignorance and brutality have been the cause of the bad condition of animals in ten cases, whereas in the other ninety selfishness has been the real source of suffering.

I purposely say *have been* and not *are*. At the present moment a revival is taking place in Sweden with regard to agriculture. This revival means progress both from the point of view of culture and economy. We friends of animals have found in this progress an ally more powerful than any other—self-interest. And, what is more important, this time self-interest is serving unselfish ends.

In the belief that Northern countries (owing to the unfavourable conditions under which the soil has to be cultivated) have made efforts which have been unequalled by richer agricultural countries, I address the Congress in order to emphasise the great importance of Societies of Control in connection with the protection of animals.

In our country—Sweden—and in Denmark, the neighbouring country, there have been in existence during the last decade associations formed by small farmers living in the same district. The unique scope of these associations is the control of anything connected with the production of milk and the maintenance of the animals.

These associations are called “Societies of Control,” and the performance of their functions has been entrusted to persons especially trained in the carrying out of their duties, and who are called “Control Assistants.”

Those who for the first time come to hear of the rational economic aim of these societies, and of the scientific methods they apply to their work, could not possibly believe that they are institutions of the highest value for the protection of animals; but experience has proved the veracity of this assertion. Experience has also shown that the welfare of domestic animals and that of their owners are intimately connected one with the other.

Thanks to the activity of the Societies of Control, we see this successful experiment recorded by incontestable statistics, without a possibility of wrong interpretation. These statistics have killed the old prejudice that the owner has not the means to put into practice the advice given long ago by the friends of animals as to the care which might be given the animals. On the contrary, in

our days the owner will incur big losses if he fails to give his cattle the best attention, because in such a case his business would not pay and he would not even be reimbursed the expenses of their maintenance, whereas animals well looked after will handsomely reward his trouble.

This fact is sufficiently proved by the figures given by the Societies of Control, figures which, without sentimentality, without appealing to other faculties than reason, open men's eyes to their own interests.

During many years friends of animals have been preaching in the desert when they said :—

“ You must give light and space to animals in stables ; groom them and clean their stables every day.

“ Take them out in the open air every day, even in winter.

“ Give them sufficient nourishment and in proportion to their requirements.”

Men should treat domestic animals with kindness and gratitude, as good and faithful servants, this being their natural right inasmuch as man has deprived them of their freedom and taken them into his service.

Formerly the owners replied : “ It does not cost much to preach theories, but try and apply these rules in practice ! Nowadays agriculture and cattle-breeding are occupations which scarcely repay us for the labour and money we expend on them. And who is to pay us for grooming animals and giving them open-air exercise ?

“ Where can we find the means of building well-lighted and spacious stables when we are obliged to live ourselves in small, dark houses ? How can we afford specially selected foods for our animals when the result of our work—the harvest of our fields and the produce of our dairies—does not pay for our work and expenses, and does not even suffice to pay our taxes ? ”

And we, friends of animals, could give no better reply to their objections, so logical in appearance, than that we thought a rational care of animals would bring a rich return to the owner, not in theory, but in practice.

But times are too materialistic for people to be convinced by such probabilities. Everything, well measured, weighed and counted, must be expressed in indisputable figures.

We friends of animals are happy to have found in our country the most powerful ally participating in the efforts to attain the same aim ; this ally is the agricultural revival.

The axiom of this reform is the following :—In the farmer's economics the stable should be considered the first source of revenue, and those responsible for this revival are now repeating literally—but from a point of view of economy only—the rules which we laid down from a humanitarian point of view. The recommendations uttered by these reformers would be just as useless were it not

for the fact that they can prove by statistics and everyday experience that in our treatment of animals humanity is a very lucrative adjunct.

These figures and experience have been recorded by the accountants of the control system.

Even for the smallest farmers the accountancy of control has been recorded, thanks to the Societies of Control.

It has been customary, amongst people of sound judgment, to pay relatively more for being well lodged, well fed, and well served than for a doubtful bed, bad food, and indifferent attendance. The figures of the Societies of Control and practical experience have shown that domestic animals, by way of appreciation for what is done for them, show more perspicacity than the average traveller or globe-trotter arriving at an inn.

Our domestic animals show us that they possess a knowledge of what is equity in business; they pay handsomely for sound goods, and are thankful for the kindness we may show them, but in return for bad or insufficient food they are what might be termed miserly.

Of all our domestic animals chickens show the most business-like qualities. Next to them comes the cow. She is refined in business matters, a good arithmetician, an expert in food, and will not be misguided by tricks or appearances. She knows the value of foods and estimates exactly the value of the care bestowed upon her. It might be possible for you to induce your neighbour, even the Government, to pay you 6 öre for a kilogram of hay, which is only worth 4 öre, but do not try to deceive your cow, for she will soon discover the fraud.

When the cow is well treated she pays you well for her board and lodging by giving you 2 litres of milk per day, value 1 krona 20 öre, but as soon as you offer her inferior food she will diminish her return, not only of the few öre which make the difference in the price of the hay, but of a little more in order to punish you for your endeavour to deceive her.

If you neglect her for a few days by forgetting to groom her or by paying less attention to her requirements, or if you cease to milk her at noon, she will soon bring it to your notice, and her discontent takes the form of a reduced production, an exchange which is not to your advantage.

If you fail to give her necessary recreation she will reduce the percentage of fat in her milk, which means a diminution of value in the butter.

If you keep her in unhealthy surroundings she will cause you a double indirect loss—firstly, because malodorous milk will be difficult to sell, and secondly, because the precious matter which has been called “the farmer’s gold” will fall considerably in value for every hour that it is left in the stables instead of enriching the soil.

To sum up, the cow of our farms is very clever in the matter of economics ; and the discovery of her character is due to these Societies of Control.

The activity of these societies is divided into two parts ; one based on physiology, the other on mathematics, and the scientific side of their method is to be found in the equilibrium they have been able to establish between these two parts.

The feeding and care of animals must be proportionate to their utility, and the general physiological needs added thereto. Their utility becomes the result of their feeding and of the care bestowed upon them.

An idea : " Unity in alimentation " is the key of this labyrinth. This idea is the fixed point where the physiological (in this case the value of the aliments) and the economical value (the value of the reward) meet and mix together in such a way that the interests of the animals and of the owners become identical.

To avoid wasting the precious time of the Congress with the scientific explanation of this idea, which is well known by agricultural science in all countries, I will content myself by giving an example :—

A cow which gives 9 kilogs. of milk per day requires 6 units of food, composed in such a way as to satisfy the different needs of albumen, fat, carbo-hydrates, and salts.

If the owner, through ignorance or carelessness, gives her only 5 units, badly or insufficiently composed, the cow will suffer first, but the owner will suffer also, because the cow will provide him with either less milk or milk of an inferior quality, and if she keeps up her supply it will be detrimental to her bodily health ; and if fed in these bad conditions her value will decrease, which will mean losses to her owner for a considerable time.

Another cow produces 3 litres of milk per day, and consequently requires 4 units of food. The careless or ignorant owner, who has never made himself acquainted with the exact product of each cow of his stable, provides her, unconsciously, with a quantity of food equal to 6, or perhaps 7 or 8, units. This is bad, very bad economy. If he continues in this way day after day, year after year, with a great number of cows, he defeats his own ends and wastes the product of his fields, besides injuring his animals, which become over-fed and sickly, and the offspring of which will be subject to all sorts of disease, especially to tuberculosis.

Whether ignorance in this respect results in either an abundance or an insufficiency of food, or whether the food, owing to bad composition, does not constitute a nourishing diet, the result is that these abuses are bad economy on the part of the owner, besides causing suffering to the animals.

The Societies of Control undertook an important mission, not only economical, but humanitarian ; they aid the farmers by keeping, through their assistants, detailed data for every animal in the stable, and determine the distribution of the food.

This system will produce, as a consequence, a rational economy and a real profit for the owner, will ensure careful attention to the cattle, and for the country it will mean general prosperity due to the progress of agriculture.

In order to accelerate this development, the State and the provincial economical societies have handsomely subsidised the Societies of Control, in order that, in our country, even the poorest of cattle owners may avail themselves of the instruction given by these societies.

It is necessary, first of all, that the existence of these societies, their aims, and the splendid results which have crowned their work, should be made well known. Then in every district someone should take the initiative and establish a local association.

At the National Congress recently held at Stockholm the Central Direction of the Societies for Protection of Animals decided to endeavour by every means in their power to facilitate the efforts of these institutions by encouraging their formation and by contributing towards their support. It was also decided to keep in direct contact with the men who, engaged in the service of the Societies of Control, are able to ameliorate the moral education of the people by teaching them humanity towards animals.

Knowing that up to the present the Societies of Control are unique institutions in Northern countries, I thought it wise to draw the attention of the Congress to their existence and methods of work.

Although these institutions are based exclusively on economical principles and do not touch moral precepts, they tend to make the world advance towards a spiritual and moral elevation, and we, friends of animals, who are aiming at this, rejoice that these people (although their researches are confined to an inferior subject, simply economic) will also find themselves in possession of a superior and spiritual asset.

PROTECTION OF ANIMALS IN CANADA.

prepared by R. H. Murray, Secretary of Nova Scotia Society for Prevention of Cruelty.

The Dominion of Canada has an area of about three million five hundred thousand square miles. The Arctic Ocean marks its northern boundary, the Atlantic its eastern, the northern line of the United States defines the southern limits, and the Pacific Ocean its western. From ocean to ocean the distance is three thousand seven hundred miles. Its area is equal to that of the United States, and almost as great as that of Europe.

This vast country is divided into provinces and territories, and has been yearly developing in strength from east to west. Previous to July 1, 1867, the provinces then existing had no governmental relations. They were independent of each other. On July 1, 1867, the British North American Act came into effect—a federal union was entered into between four provinces, which thus constituted the Dominion of Canada, not only conducive to the welfare of the provinces, but promoting the interests of the British Empire. All the provinces, except Newfoundland, have since united in this one great federal body, which is now making material progress and gradually emerging into a national consciousness which will ultimately embrace the whole British Empire. By virtue of this Act of Union the Federal Government, with its capital at Ottawa, has a wide general jurisdiction over the provinces and territories. The provinces have, by virtue of the same Act, provincial Governments which deal with local interests, and seats of government are found respectively in each province. The executive government of the whole Dominion is vested in the King.

Among other powers vested in the Parliament of Canada, having authority over the whole country, is the enactment of the Criminal Code. To each provincial Legislature is granted, amongst many other things, the power of making laws affecting all matters of a merely local or private nature in each province. Both the Parliament of Canada and the provincial Legislatures may, by Letters Patent, incorporate organisations which deal with charitable objects.

The Parliament of Canada has embodied in a codified form the laws which are found in the Criminal Code. Although this Code does not seek to take away the common law remedies for crimes, it will be found that it provides by different sections for practically all forms of criminal offences.

A section of the Code, therefore, makes provision for punishing cruelty to animals. This section is so important that it is invoked

by every existing Society in Canada, and it is well, therefore, to quote it in full. It reads as follows :—

“Section 542. Every one is guilty of an offence and liable, on summary conviction before two Justices of the Peace, to a penalty not exceeding fifty dollars, or to three months’ imprisonment, with or without hard labour, or to both, who wantonly or unnecessarily beats, binds, illtreats, abuses, over-drives, or tortures any cattle, poultry, dog, domestic animals or bird, or any wild animal or bird in captivity.”

This section is the all-important one under which offenders throughout the whole country are dealt with and punished. The provision is very wide, and the proof of the offence, as a rule, is not difficult if there are any merits involved. It should be noted that the word “wilfully” is not found in this section, although it is found in the English and American Statutes, by which omission cruelty under the Dominion’s Code is less difficult to prove than under the laws of the other countries. Another section provides that the same penalty may be imposed where a person “in any manner encourages, aids, or assists at the fighting or baiting of any bull, bear, badger, dog, cock, or other kind of animal, whether of a domestic or wild nature.” A further section provides for the punishing of persons who keep cock-pits. In proving offences under these sections also the establishing of the offence is not made so onerous upon the prosecutor as that called for by the Statutes of Great Britain and the United States.

Owing to the great distances and the number of days in which cattle are confined in box cars, travelling from the prairie provinces to the seaports or large cities of the middle East, it is found that thousands of large and small cattle have died in transportation through overcrowding or lack of feeding and watering. In many cases the cattle would be found trampled upon, and they would emerge from the cars in a most painful condition. It has, therefore, been enacted by the Criminal Code that in transporting cattle from any port of the Dominion to any other port, the cattle shall not be confined in any car or vessel of any description for a longer period than twenty-eight hours without unloading for rest, water, and feeding for a period of five hours. There is a saving clause dealing with the case where proper accommodation, to the approval of the authorities, is afforded to cattle in shipment. An additional provision is made that police officers and constables may enter any premises where any of these cattle are, and a violation of the sections imposes a heavy penalty upon the offender. This section has been very salutary in its working throughout the country, and several prosecutions have brought to the knowledge of cattle owners that an observance of the law will be the only way of effecting a proper transportation of animals to the different markets. It is regrettable to note that cattle dealers have been attempting to extend

the hours during which the animals may be confined without food or water; but it is now hoped that the Parliament of Canada will not concur in the amendment which has been submitted during the past session—a vigorous protest having been made by the different societies throughout the Dominion against the enactment of such a clause. There are other sections found in the Act providing against the wilful killing, maiming, or poisoning of small animals, or threatening, by writing, to kill any cattle or other animals. A penalty of two years' imprisonment may be imposed upon offenders in this regard. An exception is made in the case of game hunting. I have referred, therefore, in a general way to the laws relating to cruelty to animals so far as they are found in our Criminal Code.

The vast districts of Northern Canada, consisting of the Yukon Territory, made famous by the gold discovery of Klondyke in 1897; the district of MacKenzie lying east of the Rocky Mountains, between the northern boundary of Alberta, Saskatchewan, and the Arctic Ocean, with a length of six hundred and twenty miles from south to north, and an area of about half a million square miles; the district of Keewatin, north of the Provinces of Manitoba and Ontario and along the western shores of the Hudson Bay extending into the Arctic Ocean, with many lakes, valuable fisheries, and mineral resources; the district of Ungava, the northern part of the Peninsula of Labrador lying north of the Province of Quebec, and between the eastern shore of Hudson's Bay and the Atlantic, the same latitude as the North of England and Scotland—all are controlled by the Dominion Government, as they are not yet formed into provinces. The North-West Game Act is therefore enforced, which protects the buffalo, bison, musk-ox, elk, mountain sheep, fishers, martens, otters, pheasants, wild swans, and many other wild animals and birds. Under this provision the eggs of the birds may not be taken, except by Indians or explorers in necessities. No batteries, swivel-guns, or sunken pits, or other such contrivances can be used in killing game, nor can dogs be used in hunting the larger animals.

It is now important to note the work being done in the different provinces for the protection of animals by virtue of laws which they have passed for that purpose. The respective provincial Legislatures of British Columbia, Saskatchewan, Alberta, Manitoba, Ontario, Quebec, New Brunswick, Prince Edward Island, and Nova Scotia, with their power of making laws affecting all matters of a merely local or private nature, have enacted stringent clauses for the preservation of wild animals and birds generally classified as game. Under the Game Law of each province wardens have been sworn to office to see that the laws are not broken. Game societies are also active in co-operating with the wardens in a field of activity which is very wide and not satisfactorily administered, owing to

many Government officials being lax in performing their duties. Progress, however, is being made, and it may be confidently expected that the laws will be carried out more effectively from year to year, as the importance of the protection of game is becoming a somewhat live subject to the different societies throughout the Dominion. It is impossible to enumerate all the animals, birds, and fish which are given limited protection at different times in the year. On the Statute books of each of the provinces will be found laws protecting the buffalo, moose, caribou, red deer, elk, beaver, rabbits, pheasants, partridges, ducks, and many other classes of animals and birds. Absolute protection the year round is given to cow, moose, and calves. Hunting the large animals with dogs is also absolutely prohibited, and it is further provided that any dogs found hunting these animals may be instantly killed. The owners of dogs are also liable to a very heavy penalty. In addition to these provisions a penalty is provided for any persons who kill or trap robins, swallows, birds of song, or insectivorous birds. Provision is also made by each one of the provinces for the number of animals or birds which may be killed by one person; for example, one hunter can kill two deer in a season and one hundred birds. The use of swivel-guns and contrivances for making a general slaughter of the birds is strictly prohibited, and heavy penalties are imposed upon offenders. If we except the cruel practice of snaring or trapping small animals or birds, which has not been made an offence by Statute, it may be generally said that each province has made ample provisions for the preservation of its game, and the matter of enforcing the laws would seem to be the more important subject for consideration.

In order to illustrate the need of establishing Humane Societies throughout the Dominion, it is now advisable to review the conditions at present existing. Let us travel from East to West, from the Pacific to the Atlantic Ocean.

The Province of British Columbia, with a climate similar to that of the European countries, lying for the most part in the temperate zone, boasting of an area of about two hundred and forty million acres, consisting of vast lumbering, agricultural, and mining districts, as well as carrying on a great system of fisheries, has two comparatively large cities, namely, Victoria, the capital and seaport town, with a population of about fifty thousand, and Vancouver, a city whose population is now over one hundred thousand. Outside of these there are twenty-one smaller towns and great farming, lumbering and mining districts. The country is a new one, and with the rush of development very little attention seems to have been given in an organised way to humane work. I have ascertained that the British Columbia Society is a branch of the Royal Society for the Prevention of Cruelty to Animals of England, and that two

branches are at work in the cities of Victoria and Vancouver. Although I pressed for details of the work being done, I did not receive any very satisfactory information, and I would dare assume that the work is somewhat ineffectively accomplished in that province. The need for work in that province need hardly be emphasised. The abuse of horses in the mines, in the lumbering camps, and in the outside towns and districts, if human nature is the same throughout Canada, would be somewhat notorious by this time, and British Columbia should awaken to the need for better organised efforts for the protection of the dumb animals entrusted to its care.

Passing east from the province of British Columbia we come to the great new wheat province of Alberta, named in honour of Her Royal Highness Princess Louise Alberta, which has an area over twice as large as that of the British Isles, and greater than that of Germany or France. The grand Rocky Mountains, the Switzerland of America, in part divide Alberta from British Columbia, and the province of Saskatchewan marks the eastern boundary. This was a part of the great Prince Rupert's Land, controlled at one time by the Hudson's Bay Company under charter granted by King Charles II. Until 1883 the country did not develop, but since that time, with the advent of the iron girdle of the Canadian Pacific Railway, which joins the Pacific Coast to the Atlantic, there has been a rapid development through the help of the thousands of immigrants who now make their homes in that province. An idea of its rapid growth may be gathered from the fact that in 1901 its population was 73,000, while in 1906 the population was increased to over 185,412. Horses are used very extensively on the great farms and ranches, as well as in the coal mines. There are the important and rapidly developing cities of Edmonton, Calgary, and Strathcona, as well as over fourteen other small towns and villages throughout the province. The great ranges have exported over eighty thousand head of cattle during the year to different parts of Eastern Canada and even to Europe. While Alberta has justly earned the title of "Sunny Alberta" for her long and healthy summer and autumn, yet during some of the winter months terrible conditions exist, which emphasise the fact that Humane Societies should concentrate their efforts in order to secure a speedy remedy. The same remarks hold true with regard to Saskatchewan and parts of Manitoba. It is a regrettable fact that proper shelters have not been provided for the cattle during the severe winters which some of these provinces have experienced. In Alberta thousands of cattle in one year had huddled together along the railroad track, and dead cattle were to be seen for a hundred miles or more, lying twenty deep in many cases. This awful weather, so fierce, so relentless, which would not allow the cattle any shelter, food or water, is vividly described by one writer, who says :

“ There is no blacker stain on the civilisation of the nation to-day than this. Imagine a single animal in December, already gaunt from hunger, cold, and thirst—for of the three, thirst is the most terrible—imagine this wretched creature wandering about on an illimitable plain, covered with snow; with nothing to eat, except, here and there, buried under the snow, a sparse tuft of scanty, moss-like grass; eating snow for days and weeks, because there is nothing to drink; by day wandering in the snow, by night lying down in it, swept by pitiless winds and icy storms, always shivering with cold, always gnawed with hunger, always parched with thirst, always searching for something to eat where there is nothing, always staring with dumb, hopeless eyes, blinded, swollen, and festering from the sun's glare on the wastes of snow. Imagine that, and imagine yourself enduring one hour of it. Multiply that hour by twenty-four; multiply that period by the slow-moving days and nights from December to April—if life lasts that long; multiply that by forty millions, and you have the statistics of brute-suffering in this way, for one year and every year in this unspeakable trade. Take all the suffering of dumb animals in the city for a year, and it would not offset that of the cattle on some ranches in *a single day*. These are like the figures astronomers give us—meaningless, because we cannot grasp them. The mind and the heart cannot take in what all this means. It saddens one for a lifetime to see the ghastly corpses of starved cattle on the plains, and the still more ghastly living ones. Poor, fleshless frames, from which the strong-clinging life seems unable to let go; their dull brains so sodden with suffering that they hardly know they suffer still, the very hair on their bodies bleached and colourless with famine; staggering about with staring eyes and listless steps; and growing ever weaker, till they stumble and fall in little heaps of hide and bones which even the coyotes, the scavengers of the plains, despise and will not touch.”

The new province of Saskatchewan, which emerged with Alberta from a territory in 1905, is but little smaller than its sister province. In 1900 the country was very sparsely settled, but within the first six years of this century the progress made is remarkable. Where there was hardly a village eight years ago we now find the cities and towns of Moosejaw, Regina, Prince Albert, Saskatoon, and other places too numerous to mention. Thousands of immigrants pour into this province every year. Enormous ranches and farms testify to the great developments in agriculture, horse, and cattle raising. There is not, however, a single Humane Society either in this province or Alberta. The cry is a pressing one for something to be done to ameliorate the conditions which exist the year round, but especially during the winter, when the same deplorable condition of affairs has existed as those experienced in Alberta.

Passing through the provinces of British Columbia, Alberta, and Saskatchewan, we come to the smaller but now largely settled province of Manitoba, which is the pioneer prairie province—the Selkirk colony having first settled there in 1812 at Fort Garry, which is now known as Winnipeg. The province is a little larger in area than Scotland, Wales, and Ireland combined, and is one of vast agricultural resources. While in 1901 Winnipeg, the capital and metropolis of the West, had forty-two thousand population, it has now over one hundred thousand residents. There are also over sixteen other growing towns in the province. The pioneer humane workers have made their way from the East to Winnipeg, and apparently are doing excellent work as a newly organised body. The Winnipeg Humane Society was incorporated under a general Act of the Province in 1902. The Society has wide powers and objects for the purpose of doing humane work to benefit human beings and the dumb animals. The officers seem anxious to move progressively in the province, but commercialism at the present time is dominant. The Society has various statutory powers. By legal enactment the fines imposed upon the offenders are to be paid to the Society, all magistrates and constables must aid the officers of the Society in its work, and the officers of the organisation may enter any building, other than dwelling-houses, where there is a suspicion that an animal or bird is being ill-treated, and if the suspicion is well-founded, and the animal is in a disabled condition, an order may be secured from two Justices of the Peace to destroy humanely the suffering creature. In addition to the Humane Society there is a Woman's Branch, whose powers are to assist the Executive Committee in carrying out the objects of the Society, and particularly by increasing the membership.

The limitations of humane work in this great province are, however, most obvious. The Society confines its efforts to Winnipeg. Only one agent is employed. No grants are made to the organisation by the Provincial or Municipal Governments. As no annual reports are made it is impossible to give further details, but with the years which are to come the efficiency of the Society is bound to increase, and numerous organisations will be found in the other towns of the province.

From Manitoba we pass into Ontario, which is one of the richest and most progressive provinces of the Dominion. In area it compares favourably with either France or Germany. Its lands are rich for the farmer and miner, and the discovery of silver in Cobalt has made the province and Canada known to all the world. The ten-million-dollars acres of forest reserve give some idea of one phase of its great resources. Toronto, "the good," the capital, has a population of over three hundred thousand. There is one humane organisation here known as the "Toronto Humane Society," and

we can trace its history back to July 3, 1872, when such distinguished men as Sir Daniel Wilson, Professor Goldwin Smith and Sir John Boyd became the first officers of the "Ontario Society for the Prevention of Cruelty to Animals." The inception and work of the Toronto Society may be said to have had its beginning on February 24, 1887, when Mr. J. J. Kelso, one of our foremost humane workers in Canada, called together the meeting which inaugurated the work of the Toronto Humane Society. Apparently the work of this organisation was, irrespective of educational phases, not very thoroughly accomplished until the year 1908, when a forward movement was begun, which, happily, promises to continue. A secretary has been secured who has had long experience, and he is doing much to forward the establishment of Bands of Mercy in every town and village of the province, feeling, as we all do, that education of the young will accomplish far better results than the punishing of adults. In the year 1908 over eight hundred cases were investigated and five hundred and fifty-three prosecutions took place. A permanent agent for outside work has not been employed by the organisation, but it has been found that the police of this city co-operate far more actively in preventing cruelty than do any other police in the Dominion—a fact which is well worth noting, and one which should stand as an example for other municipal officers in our own and other countries. One of the remarkable facts in reading the last annual report of the organisation is that while the receipts for 1908 were 2,723.12 dols., the expenditure was only 964.67 dols. Many valuable suggestions for the general benefit of humane work in Canada have been made by the Secretary of the Toronto Society, which I have, however, embodied with others in the concluding portion of this paper. Educational phases of humane work have been especially emphasised by the Toronto organisation, and it is doing much for the distribution of humane literature throughout different places in the province.

Ottawa, the capital of the Dominion of Canada, is another city of Ontario, with a population of over eighty thousand. In this rapidly growing city we find the Governor-General, the representative of our Sovereign, has his residence. Lady Hanbury Williams is the President of the Ottawa Humane Society, and is doing much to help the work in that city. Reports are not printed by this organisation, nor has it become incorporated. Much greater work could be done by it in the city if the membership were increased, and it is expected that a more organised effort will be commenced in the near future. The Society was organised in October of 1888.

Hamilton, another town of the Province, with a population of, say, seventy thousand, has a Society known as "The Society for the Prevention of Cruelty to Animals," which was organised in 1887. On asking for particulars of its organisation I found that the officers had "run out of the Act of Incorporation and Bye-laws."

It employs one inspector, and from the report of work done by him in the month of March last I should think that fair work was being accomplished in that city.

There are other cities in Ontario which have Societies doing their best, under unfavourable financial conditions, to forward the work, such as Kingston, where the Humane Society was organised in 1887, and the cities of Windsor and Niagara Falls. These organisations are beginning the work more actively on behalf of the dumb creatures. Other cities in the Province, such as London, with a population of over forty-seven thousand, Brantford, Peterboro', St. Catharine's, and Guelph, have no such Societies. That is, an aggregate urban population of over two hundred thousand people have no organisations among them for effectively protecting the dumb creatures. Branch Societies have not been effectively organised in any of these cities. When we remember that there are besides these neglected cities hundreds of villages, large and small, the need for better organisation is obvious.

The Province of Quebec will now demand our attention—a country historically one of the most interesting of the sub-divisions of our Dominion. Its area is about three times that of the British Isles, and its population approaches the two million mark. The beautiful rivers, lakes, and streams leading into the grand St. Lawrence are the glory of this province. The commercial metropolis of Canada is Montreal, which is the fountain head of sea-going navigation, and the port for shipment from the West. It has a population of over four hundred thousand, marking this city as the largest in Canada. It is most gratifying to note that there is a splendid Humane Society in that city, known as the Canadian Society for the Prevention of Cruelty, which was incorporated by an Act of the Quebec Legislature in the year 1869, thus making it the oldest organisation in Canada, if not in America. The report of the work done by this Society would warrant our saying with confidence that it is the best organised and most effective Society of its kind in Canada. An ambulance for disabled horses is at the call of all members; places for humane killing of animals are provided; a Woman's Branch assists in the most material way. It has branches in six towns. In the year 1908 the cases investigated by the Society were two thousand eight hundred and forty-nine, as compared with Toronto with eight hundred cases. The income of the Society for the year was over six thousand dollars, and it has an endowment of thirteen thousand dollars. In corresponding with the officials of that organisation, a complaint is made that the Magistrate makes the fines too small in proportion to the offences which are very frequently occurring in that city. Canada should feel very proud of having a Society which is doing such effective and well-organised work within its jurisdiction.

Quebec, the oldest of the cities, which lately celebrated its three hundredth anniversary, has a branch of this Society, but I could not learn particulars of the work it is doing in that city. There is yet much work to be done in the Province, and with the energetic Society in Montreal it is expected that the coming years will mark greater progress.

Crossing the St. Lawrence, we come to the Province of New Brunswick, which is about the size of Ireland. While Quebec has largely a French-speaking population, New Brunswick, on the other hand, is largely English. The majority of the people are Canadian born, and a great many of them of the Loyalists' stock and others who came from the British Isles. Lumbering, mining, and fisheries mark the industries of the Province. These pursuits give maintenance to the majority of the three hundred and fifty thousand people we find in the Province. The principal city of the Province is St. John, with a population in the neighbourhood of forty thousand. We find established there the New Brunswick Society for the Prevention of Cruelty to Animals, which was incorporated in 1881. By its Act of Incorporation the agents are vested with the power of constables. The organisation at present is doing splendid work in and around St. John City, but it has been found to be very difficult to secure the strong co-operation of other towns throughout the Province in forwarding the work, and for that reason the St. John organisation has proposed to secure a speaker for organising branches. This organisation is dependent upon voluntary subscriptions. There are no grants given by the Provincial or Municipal Governments. The report shows that good work is being done, and that the progress, while slow, is really more rapid than in previous years. There are nominally five branches of this organisation in New Brunswick, but only two of them seem to be active.

Passing over the beautiful strip of water, the Northumberland Strait, we come to Prince Edward Island, which is known as the Garden Province, the most thickly settled of all the Canadian provinces. There are over one hundred and five thousand people in this Province. Agriculture is the great resource of the country. Still, we find small towns containing nearly twenty thousand people. It is a most regrettable fact that no Society for the protection of dumb animals has ever been formed in that Province.

A short sail from Prince Edward Island will land you on the Nova Scotia shores, which is the peninsula sometimes more popularly known as "The long wharf of Canada." The area is nearly as large as Ireland, and it is the part of Canada which marks some of the earliest settlements of the Dominion. The population, consisting of over five hundred thousand persons, is mostly British,

who are engaged to a great extent in earning their livelihood from the great coal mines of Canada, fisheries, lumbering, and agriculture. The principal city is Halifax, with a population nearing the fifty thousand mark. There are ten or more other towns in the Province, which are rapidly growing, and promise, through a great incoming of immigrants, to become prosperous places. For the purpose of dealing with the protection of animals, the Nova Scotia Society for the Prevention of Cruelty to Animals was incorporated in the year 1877. For some few years it devoted its attention entirely to the protection of animals, but at a later period it embraced the protection of children and other helpless persons. The gentleman who initiated the society was Mr. John Naylor, an Englishman who had just recently arrived in the Province, and who quickly saw the need of such an organisation in the community. The cause at first was unpopular, but at the present time its actions are endorsed and its work is encouraged by all Nova Scotians who look to the interests of the dumb creatures. Under the Act of Incorporation the Society is granted the right of appointing agents, who have the same authority and protection as constables in making arrests for cruelty. One of the most salutary humane statutes was passed by the Legislature some five years ago, whereby the officers of the organisation were enabled, after a hearing before a veterinary surgeon, humanely to destroy disabled animals. In this way an immense amount of good has been accomplished and suffering and disabled animals removed from cruel taskmasters. I might say there was still another matter which needed attention, and that was the case of animals which were obviously being neglected, ill-treated, or starved by their owners. To meet this circumstance a novel statute was passed by the Legislature, which met a few months since, whereby animals which are being neglected, ill-treated, or underfed by their owners may be apprehended and brought before a veterinary surgeon for judgment. If, in the opinion of the veterinary and the agent of the Society, the animal is not receiving proper treatment, it may be removed by the agent to a stable, where it will receive proper food and care at the expense of the owner. The Society considers this legislation to be the most effective ever placed upon the statute-books of Canada, and its importance need hardly be emphasised to persons who are interested in humane work. Over two thousand cases were investigated by the Society during the year 1908. Two permanent agents are constantly employed for the purpose of investigating cases relating to cruelty to children and dumb animals. Agents have also been appointed throughout the different towns of the Province, and branches are also effectively working in these towns. The need of a larger membership, however, is apparent, and it is hoped with the progressive campaign now outlined that better results will be obtained in the future. A fact which is very patent is that the

children in the public schools should be early imbued with the principles of kindness towards dumb creatures. To accomplish this the Council of Public Instruction of the Province has co-operated in the work of the Society by inserting in the Yearly Journal a notice that special prizes will be given to teachers who return the best results of work done in their school by Bands of Mercy. The organising of these bands has been placed in the hands of Miss Marshall Saunders, who has been prominent in Canadian and American work through her writings on humane subjects. The Nova Scotia Society, with its headquarters in Halifax, has received a small grant from the Civil Government and a larger one from the Provincial Government. In this way it has been able to send its officers to different parts of the province, particularly to the coal mines, where the need of the agents' work has been most obvious. Where years ago horses were suffering from terrible sores in the mines, it is now found that the condition has been changed and that the animals are in a good condition. In addition to this a veterinary hospital has been established in the mining districts for the treatment of all horses which may be injured while working in the mines.

In conclusion, we have to confess that the work being done in Canada is very little in proportion to the need. There should be fuller co-operation throughout all the provinces on the part of the police and constables with the Societies, as the work is clearly within their jurisdiction. There should be a Band of Mercy in every school in the Dominion. The work being done should be given a wide publicity through the Press, humane workers should keep in touch with those who are entrusted with the care of horses, particularly by instructing the drivers as to the proper treatment of their animals. The Work-horse Parades, which have been effectively instituted in the United States, should be extended to Canada. There should be a greater uniformity of law throughout the different provinces.

It is most gratifying, therefore, to announce that at the time of writing this paper there is the intention of holding a meeting of delegates from all the humane societies of Canada in Toronto, when it is confidently expected that a Federation known as the Canadian Humane Association will be formed in that city for the purpose of organising Societies throughout all the settlements in the Dominion, and also with the end in view of establishing the influence of education throughout every part of each province. The influence which this powerful organisation would have upon the Legislatures is apparent, and it is therefore with much satisfaction that the announcement of the organisation of this Federation can be made at this meeting. It is hoped that the organisation to be formed will become as powerful and influential as the great United States organisation known as the American Humane Association, which is by its educational campaign accomplishing wonderful results.

THE RIGHTS OF ANIMALS.

By HENRY S. SALT, The Humanitarian League.

IN this short paper I cannot attempt to discuss the abstract and difficult question of "rights." All I can do is to consider briefly what would be the practical effect of a recognition of animals' rights on the use of animals for such purposes as draught, sport, food, dress, and scientific experimentation.

In the first place, humanitarians do not share the extreme view expressed by Lewis Gompertz in his "Moral Inquiries on the Situation of Man and Brutes" (1824), that mankind has no moral right to use the lower animals in its service—that, "at least in the present state of society, it is unjust, and considering the unnecessary abuse they suffer from being in the power of man, it is wrong to use them, and to encourage their being placed in his power." Being compelled to deal with facts as we find them, and seeing that from immemorial ages the labour of animals has been interwoven with the labour of man in the fabric of human society, it seems wiser to claim for animals their due rights, as a part of that organisation, than to insist on an abstract moral proposition which can neither be proved nor disproved, and is quite certain to be barren of any practical results. It is the fate not only of countless animals, but also of countless men, to be born into a life of unremitting, ill-requited drudgery; and it is the duty of the ethical reformer not to complain that either man or animal should thus be doomed to labour, but rather to quicken the sense of responsibility on the part of society as a whole towards its individual workers, with a view to the gradual humanising of their lot.

"Man is indispensably bound," wrote John Lawrence, a hundred years ago, "to bestow upon animals, in return for the benefit he derives from their service, good and sufficient nourishment, comfortable shelter, and merciful treatment; to commit no wanton outrage upon their feelings whilst alive, and to put them to the speediest and least painful death when it shall be necessary to deprive them of life." This is now very commonly admitted in theory, but it is to be feared that at least another century will have to pass before precept and practice are in unison; indeed, under the present system of society, where almost everything is measured, even for men, by the merely *commercial* standard, it is impossible that animals should be generally treated with gentleness and consideration. The complaint made by Thoreau of man's "not educating the horse, not trying to develop his nature, but merely getting work out of him,"

* For a fuller statement, see my book on "Animals' Rights, Considered in Relation to Social Progress." (George Bell and Sons, London.)

is descriptive of our average attitude towards the domestic animals, except when we make "pets" of them—and then our kindness is perhaps more fatal than our cruelty. Must we not feel that the main cause of our wrong-doing, kind or cruel, is the lingering belief that animals are mere *things*, an irrational race of beings wholly separate from the human, and that, as this superstition dies out, our present stupid and unfeeling treatment of our "rudimentary brethren" will be replaced by a more sane and sympathetic one? It is the denial of "personality" to animals that is at the root of the evil.

So, too, as regards the wild animals; for though we have not the same social duties towards these, as towards the domestic, for services performed, yet we are morally bound to do them no unnecessary wrong, and it is to be hoped that the public conscience will enforce this duty by legislation. The absurdity of the present state of the English law, which forbids cruelty to domestic animals, while it permits almost any sort of atrocity to be wreaked on wild ones, and further insists on classing as *feræ naturæ* such practically domesticated, if not domestic, creatures as the park-fed stag, the bagged rabbit, and the caged pigeon, is acknowledged on all hands, and is rapidly becoming sufficiently scandalous to give some hope of a reform. For wild animals also have their own individuality and character; they are not stocks and stones, but living, sentient beings; and the more this is felt and understood, the more their rights will be respected, and the less will rational and civilised persons be disposed to indulge in "sport" (or "blood-sport," as it should properly be called, to distinguish it from the manlier games of the gymnasium or cricket-field), that pastime of idle gentlemen who, in a civilised era, have not yet emerged from old-world savagery.

The distinctive feature of blood-sport, among the various traditional habits that infringe the rights of animals, is its *wantonness*. To kill may be justifiable, is often justifiable; but to take pleasure in killing can never be otherwise than immoral in a man who claims to be civilised.

In strong contrast to the childishness of sport stands the deliberateness of vivisection—yet I think it must be recognised that this, too, springs from a common origin—the lack of any real conception that the lower animals are intelligent beings with a rational purpose in their lives. Given a race of "brute beasts," which* [*sic*] are assumed to exist for the sole object of ministering to human convenience, and it was inevitable that they should be used and ill-used in various ways according to the whims and fancies, or the more serious inclinations, of their masters. Thus regarded from

* Schopenhauer, in his "Foundation of Morality," has commented on the English use of the neuter pronoun, *it*, when animals are referred to, as if they were inanimate objects. "Nothing is more shocking," he says, "than this idiom, especially when the *primates* are spoken of."

the several standpoints of the human temperament—the impulse of hunger, of recreation, of curiosity—an animal is something to eat, something to hunt, something to vivisection; and the contention of many zoophilists that the physiological experimentation on animals is an abnormal and monstrous cruelty quite apart from, and in excess of, all other cruelty to animals seems to me to have no foundation in fact. The true reason for condemning vivisection appears to be this—that, like sport, it rests on a faulty ethical basis, the untenable notion that man has no direct duties to the animals, and that in dealing with them he may lawfully disregard all those promptings of sympathy and justice which he is so strongly exhorted to cultivate in his dealings with his fellow men.

There are still scientists, it is said, who are not afraid to advocate a recurrence to the ancient habit of *human* vivisection, as in the case of hardened criminals and outlaws. To argue against such thinkers that *animal* vivisection is iniquitous would be idle, for how can one expect regard for the lower rights where there is none for the higher? But it may pertinently be asked of the great bulk of physiologists, who indignantly repudiate the idea of vivisectioning human beings, but are equally emphatic in their justification of experiments on animals, on what grounds they base this difference in their ethical principles. It is from the scientists themselves that we have the clearest assurance that man is an animal, and that the great gulf which has been supposed to yawn between the human and non-human has existed only in imagination. Where, then, do they find an ethical warrant for the infliction of prolonged and exquisite tortures on sentient beings who, by their own showing, are closely akin to mankind? If a mere difference in *degree* of sensibility and intelligence is held to be the justification, there must be equal sanction for the sacrifice of a savage or a criminal. Vivisection (*i.e.*, compulsory vicarious sacrifice) is simply a denial of the most elementary rights; and a sincere belief in the rights of animals would render all such practices unthinkable.

Again, differing widely in some respects from such usages as sport and vivisection, yet connected with these at root, is the time-honoured habit of killing animals for food. I have no intention here of preaching "vegetarianism," nor will I now discuss the fallacy, so often exploded, that we do a *kindness* to animals by breeding and killing them, because otherwise they would not live at all; but it must be briefly pointed out that if, as I anticipate, the society of the future will be inspired by a deeper and tenderer regard for animal sufferings, it is impossible to doubt that this sentiment will affect the food-question as much as any other question relating to the lower races. Here, too, the admission of "rights" will work a revolution in our attitude to the animal world. To those, of course, who are convinced that flesh-food is a necessity to human welfare it is vain to suggest that it will form no part in the future dietary;

that is a matter which time alone can decide. But we shall all agree that at any rate the *humanising* of our diet to an extent which is not at present thought of—partly by the avoidance of those foods which cause the worst suffering, and partly by a drastic reform of the present cruel and clumsy methods of slaughter—will be a movement of no very distant date, and one in which all ethical teachers should co-operate. A subject of such vital importance as morality in diet should receive more attention, and such a book, for example, as Mr. Howard Williams's "Ethics of Diet" should be better known. It should be remembered that it is precisely in such personal matters as diet and dress that an individual may effect a reform for himself without waiting for legislation, and that therefore greater personal responsibility attaches to such habits. No one is obliged to wear sealskin or osprey plumes; and no one, I imagine, would wear them, if once the horrible deeds by which such articles are provided could be brought home to the mind of a thoughtless and indifferent public. In like manner, no one is compelled, for the support of health and strength, to eat those foods which cause the dreadful and disgusting incidents of the cattle-ship and the slaughterhouse; and here, again, it may safely be asserted that a full knowledge of the facts would be effective in working a remedy. For myself, I cannot doubt that as our regard for animals increases, and as we become more aware that a large and growing number of people are living healthily in our midst without recourse to flesh-food, the adoption of a humaner diet-system will become inevitable. It is as inherent in the logic of development as is the discontinuance of sport or vivisection.

In conclusion, I would point out that this question of the rights of animals is an integral part of the great "social question" in which we are all concerned; it is, properly considered, a *human* question of great interest and importance, and one which ethical thinkers, least of all, can afford to neglect. Says Frederic Harrison :—

"Our relation to the animals, at least to the nobler mammals, does not form an appendix to our human morality, much less does it form a distinct branch of Ethics, or an independent morality by itself. No, it is part and parcel of our human morality, and is interwoven with it and inseparable from it. Our duties towards our lower helpmates form part of our duties towards our fellow-beings. The highest 'brutes' are our fellow beings. Man can only regard himself as the advance-guard, or as the commanding officer and leader of a vast army of living, sentient, and moral beings, whose natural function is to use, improve, and make the best of this wondrous and complex earth."

How, then, shall we sum up in a sentence the principle of our duties to the lower animals? I do not know that it can be better done than in the words of George Nicholson, one of those early pioneers to the influence of whose writings, though now almost for-

gotten, the cause of humaneness owes so much. "In our conduct to animals," he wrote, "one plain rule may determine what form it ought to take, and prove an effectual guard against an improper treatment of them—a rule universally admitted as a foundation of moral rectitude: Treat the animal in such a manner as you would willingly be treated were you such an animal."* In our dealings with the non-human as with the human race it is not "charity," or "self-sacrifice," or "mercy" that is required, but simple *justice*—an insistence on our own duties as on those of our neighbours, a recognition of our neighbours' rights as of our own.

The kinship of life is the only true basis of Ethics; and it is towards this sense of kinship, seen at first only by inspired poets and dreamers from afar, that science, no less than humanitarian sentiment, is now leading us. "Far as custom has carried man from man," says a great teacher, "yet when at last in the ever-branching series the complete human being is produced, it knows at once its kinship with all the other forms. More, it knows its kinship with the animals. It sees that it is only habit, an illusion of difference, that divides; and it perceives after all that it is the same human creature that flies in the air, and swims in the sea, or walks biped upon the land."†

* "On the Conduct of Man to Inferior Animals," 1797.

† "Civilisation: Its Cause and Cure." By Edward Carpenter, 1889.

THE NEED OF HUMANE WORK IN INDIA.

By A. M. LENNOX, Hon. General Secretary, D.H.S.P.C.A.

I am taking this opportunity to bring before the British public the evil condition of animals in our great Dependency, and the crying need of redress.

I have lived for many years in India, so I am in a position to know the state of affairs there, and moreover I have founded and carried on, for over three years, the Darjeeling Himalayan Society for the Prevention of Cruelty to Animals. The funds first subscribed for this society were sent me, about four years ago, from home, through the parent society, in answer to my appeal to the public of this country, published in the "Animal World." I take this opportunity of again thanking those generous and humane people who came forward, at once, with subscriptions, to my aid. Truly it was a case of "he"—or rather "she," for all the subscribers were ladies—"who gives quickly, gives twice," for, with the sum subscribed in hand, I called a public meeting in Darjeeling, and so started the society, which has five branches, and affords all the succour and protection the law and our meagre funds allow of to animals over an area of about 1,200 square miles. The sister societies in India are those in Calcutta, Bombay, including Nasik, Karachee, Rangoon, and Madras, of which latter there are several branches. These have control only within the towns or municipalities, so that in all the rest of the huge Indian Empire cruelty is rampant, and goes on uncurbed year after year, and, as I shall show later, the sufferings of the unprotected animals are terrible. The above-named societies, themselves, are sorely hampered in their humane work through the inadequacy of the existing laws relating to the treatment of animals, by red-tapeism, whereby the efforts of the societies and of individual humane people are stultified, by the small British population, and the continual transfers of the officials, making it impossible for them to take any permanent interest in any one place. Also, it must be borne in mind that Anglo-Indians are, for the most part, by comparison, a poor set of people; much expense being incurred in sending children home for their education, and by trips to the hills or home, expenses all rendered necessary by the tropical and oftentimes unhealthy climate. Lastly, cruelty to dumb animals seems to be regarded by most people as part and parcel of life in India, and is consequently passed by with hardly a remark, and, in time, almost unnoticed.

As regards the native Princes and other wealthy men, they can and will do much if given a lead from such quarters as they are

prompted, for the sake of their prestige, to follow. Some have humane instincts doubtless, but they will not move out of their groove of indifference until shown the way.

For all of the above reasons help for the animals of India must come from the British. And now I shall detail a few of the cruelties at present practised.

Pack animals, for instance, almost from the moment of their birth have a life of misery. Long before their bones are more than gristle, or their backs are fit to carry weights, heavy burdens are put upon them, and they are flogged along, with the result that the greater number of pack ponies and donkeys are deformed. Then, the pack pads and saddles usually fit so badly that the withers and backs of these creatures get terribly torn and lacerated, and, through want of attention, frequently suppurate or become maggoty, while the animal is made to work and carry its burdens as usual. This is done constantly, even where societies exist for their protection, so what the condition of the creatures must be where they have no organised protection can be imagined! The pack donkeys which I have seen working in the large towns of Upper India—Delhi, Agra, etc.—are in about as terrible a condition, in every way, as animals can be, and yet exist. No form of suffering seems to be spared them. They are overloaded, they have no means to slake their thirst, even drinking troughs being conspicuous by their absence over almost the whole length and breadth of the Indian Peninsula, and whole strings of donkeys are to be seen struggling along, in blazing sun and suffocating dust, wearing tight muzzles of raw rope, compressing their lips and noses and making it impossible for them even to pick up a stray leaf or banana skin in their path. Even when not at work these animals have no respite, for the custom is to hobble them, generally by the fore and hind foot on the same side, with the hoofs touching, so that any movement, even the act of lowering their heads to eat, is almost impossible.

I do not advocate wholesale prosecutions as a remedy for this state of things. Often the owners and drivers are very poor, and must earn their day's food somehow. Then, they have no imagination; they cannot put themselves in the place of their animals and picture to themselves what they feel—their animals are, to them, so many machines to be worked until flesh and blood can stand it no more, and when they fall exhausted they are beaten or otherwise and worse maltreated until it is ascertained that they can rise no more, when they are abandoned to a lingering and terrible death, the unhappy creatures frequently having their eyes pecked out and the flesh torn off their bones by vultures and jackals before the breath is out of their bodies.

The remedy for this state of things is the establishment of carefully supervised infirmaries, as provided for by law (but which, so far as I know, are non-existent except in the Darjeeling district,

where there are three infirmaries), to which animals can be sent by order of a magistrate, and tended at owner's expense.

The tail-twisting amongst draught and pack bullocks, too, is one of the everyday "road" cruelties in India. It is no exaggeration to say that it is exceptional to see a bullock with its tail in a normal condition. Almost invariably some of the vertebræ are dislocated, and very often the end of the tail is missing, leaving a longer or shorter stump, as the case may be, where it has been literally *screwed off*. The pain entailed can be imagined.

Then there is a dreadful amount of suffering inflicted upon pack animals in our ever-recurring "little" frontier wars. So far no pack saddle has been invented which does not cause a sore back. A man who is much interested in this matter told me that if a saddle could be devised *high* off the back with the grip on the lower part of the ribs, sore backs might, he thought, be to some extent avoided, but, in our mountainous frontier districts, it is almost impossible to prevent the loads shifting. Cruppers are always used, but, if at all tight, these cut round the root of the tail, thereby causing sores which it is difficult to heal. On the overloading and overworking of animals in these campaigns it is needless to dwell, but the innumerable skeletons that mark the route of an army tell their own tale.

The condition of dogs in India is proverbial, and one to which no solution seems possible. From prehistoric times pariah dogs have been regarded as scavengers and outcasts, and pitiful indeed is their lot; and not only pitiful but dangerous, both to their more aristocratic brethren and to human beings, as cases of hydrophobia are by no means rare amongst the wretched starved creatures. Within the municipal limits of many of the towns ownerless dogs are killed daily, and the question of humane killing is a very vexed one. There are people who advocate "clubbing," and, if in competent hands, there may be a possibility of this being done humanely, but left, as it usually is, to low-caste sweepers—"domes"—it is brutal in the extreme. They take no care to aim at the head, but hit anywhere, simply beating the dog to death, if indeed, after several minutes' belabouring, they succeed in killing it, but occasionally the dog escapes with broken bones or other hideous injuries. Lassoing dogs, as done by the police in this country, has not proved a success, and getting half wild, terrified creatures, who have never in their lives been handled unless cruelly, into a lethal chamber is an impossibility. The Jains, a sect of Hindoos who take no life, even wearing a piece of muslin over the mouth and nose for fear they may, inadvertently, swallow a minute fly, have a way of catching dogs by means of two pairs of tongs. One man tempts the dog with some food, while another steals up behind and grips him, over the loins, with one pair of tongs, then, quickly, as he turns to snap, the other tongs seize him by the neck, and the two men lift

him into a cart and convey him to the Pinjrapole—Animals' Home. The Jains are but a small, very small sect, and Pinjrapoles are few and far between—probably not more than half-a-dozen, if so many, exist in all India—so that the Jains' humane efforts make no impression upon the dog world of India. Shooting is really the best way of disposing of the superfluous dog population, but in crowded bazaars this is not always feasible. Attempts to levy a Dog Tax have been made, but it does not work, for no native can be made to admit ownership of a dog if he finds he has to pay for the privilege, and any attempt to enforce the tax only means that the animal is driven away from its home with blows and stones until the tax collector has been routed. I think much could be done to limit the number of dogs if, under proper supervision, newborn female puppies were removed and put into a lethal chamber. But natives, callous as they are to suffering, are so averse to the taking of life that those in authority do not see their way to carry out the suggestion, and the few humane societies that do exist are too poor to keep a sufficiently well supervised staff for the work.

As in Southern Europe, the custom of plucking fowls alive has to some extent vogue in the plains of India. This is a matter of domestic economy! Food does not keep long in the great heat there, so fowls for the table are plucked at the servants' leisure, and afterwards killed just in time to be cooked for the meal. Such minor details as the fowls' feelings are of no consequence whatever!

Perhaps one of the most diabolical forms of cruelty which cries out for immediate suppression is that of skinning goats alive. This is done in many parts of Bengal, and doubtless in other parts of India, too, for financial reasons. In the trade these goat skins are called "long necks," and command a higher price in the market on account of the extra length, a "long neck" kid's skin being as long as an ordinary full-grown goat's skin, and much finer and more pliable. I understand that the process is carried out by beginning the flaying at the eyes and mouth, and working down to the neck. This terrible cruelty has been combated for some years past, and I believe one large American buyer now refrains from buying "long necks," but this has no effect upon the practice, as, alas! there are many others eager to purchase them, and where there is demand there will always be supply, no matter the cost in pain. And, as I mentioned above, the law for the protection of animals in India is weak, and its administration nil in the rural districts where this revolting cruelty is perpetrated.

Religious sacrifices in India are often conducted with inhuman cruelties. In October is the festival of Kali or Doorga, the goddess of blood and death, known to all Anglo-Indians as the Dussera or Doorga Pujas. During this festival millions of animals are done to death in Hindoo towns and villages all over the country. The mode

of killing ranges from the cleaving asunder of the heads and bodies of buffaloes and goats by a single blow with a heavy sacrificial kukri as practised by the Gurkhas (Nepalese), to the throwing of animals over a high precipice, and leaving them broken and maimed to perish in slow agony, as obtains in the hills towards Simla, or the leading of buffaloes through the streets to be hacked at by all and sundry until the wretched creatures sink to the ground and die from loss of blood or of sheer agony. Many other forms of cruelty to animals are perpetrated in the name of religion, and in these the British Government refuses to interfere on the plea of not infringing upon the religious liberty of the people. Act XI. of 1890, known as "The Prevention of Cruelty to Animals Act, 1890," specially stipulates in Section 11, "Nothing in this Act shall render it an offence to kill any animal in a manner required by the religion or religious rites and usages of any race, sect, tribe, or class," and, until this section of the Legal Act is altered or annulled, barbarous cruelty will run riot over India. And why can it not be annulled? In former days, before the British acquired India, human sacrifices were offered to Kali, and revolting cruelties were perpetrated on human beings. To take one or two examples only, hook swinging, for instance, was made illegal, and suti—the burning of Hindoo widows on their husbands' funeral pyres—was suppressed, yet this last was all important to Hindoo minds, preserving, as they thought, the eternal union of husband and wife. Therefore, I ask, if already the so-called "religious privileges" of the people have been interfered with, undoubtedly for their moral good, why cannot the British Government go a step further, and protect God's dumb creation, which is as helpless as any human victim or fanatic? You cannot reap "figs of thistles," then how can a people be regarded as civilised who have been educated from babyhood and who in turn are at the present day bringing up their children inured to such barbarities. I myself have seen letters from enlightened Indians in the English newspapers begging Government to take steps to prevent these religious parades of cruelty.

Is it not then for us to protect these people from themselves, and by example and precept train their minds to "know what they do?"

L'ŒUVRE PROTECTRICE DES ANIMAUX À NANCY.

Par Mlle. MENGIN.

Ayant constaté il y a sept ans le nombre énorme de chiens perdus et errants qui circulaient dans les rues de Nancy, j'eus l'idée de les recueillir.

Je créai donc chez moi une fourrière destinée à recevoir tous les animaux abandonnés, quelqu'ils soient, puis ayant fait des annonces dans les journaux pour informer le public que l'on pouvait m'amener les bêtes errantes ou malades, celles aussi dont on voulait se défaire, je vis bientôt mon œuvre prendre de jour en jour une importance plus grande.

Cependant j'avais contre moi une concurrence redoutable, celle que me faisait les vivisecteurs de la Faculté de Médecine, qui eux achetaient des chiens, des chats et autres animaux pour leurs cruelles expériences.

Dans le but de faire cesser ces criminelles pratiques, je fis de la surenchère ; ils donnaient pour chaque chien que l'on conduisait à leurs laboratoires cinquante centimes, moi de suite je donnai un franc et cette façon de procéder me procura la joie profonde de voir en 1908 le doyen de la Faculté de Médecine obligé de supprimer toute vivisection faute de sujets.

Cependant, au début de cette année j'appris que dans les chenils des vivisecteurs, vides déjà depuis longtemps, on avait amené quelques chiens ; l'enquête faite à ce sujet m'apprit que nos adversaires avaient élevé leur prix et qu'ils donnaient par animal un franc cinquante, de suite j'élevai les miens et donnai deux francs, je pense ainsi porter un nouveau coup à la vivisection et rendre impossible dans ma ville natale ces monstrueuses pratiques.

Je conserve pendant trois jours les animaux perdus qui me sont amenés, ou que je trouve moi-même, pour donner le temps aux propriétaires de venir les rechercher s'ils les veulent reprendre. Passé ce délai je place dans de bonnes maisons ceux qui sont en bonne santé et je chloroforme les trop vieux et les malades.

Je pense en effet qu'il vaut infiniment mieux faire mourir sans aucune souffrance les animaux que leurs infirmités incurables rendent inutiles et malheureux et je suis heureuse de savoir que cette manière de voir est approuvée par de hautes personnalités.

Pour chloroformer j'ai des appareils de tailles différentes, en fer galvanisé, fermant hermétiquement, dans lesquels je place mes animaux ; par une petite cheminée j'y verse le chloroforme en quantité déterminée suivant les différentes grosseurs et l'animal s'endort immédiatement sans aucune souffrance.

Chaque année je recueille environ 600 chiens ou chats, plus de la moitié se trouve placée, les autres sont chloroformés, de cette façon on ne voit plus de chiens errants dans Nancy ; j'ai hospitalisé également cette année déjà : trois chevaux, une cigogne, deux tourterelles, un singe.

Grâce au concours précieux que veut bien me prêter la Magistrature, les actes de brutalité et de cruauté que je poursuis sans pitié, sont sévèrement réprimés, c'est ainsi que je réclame et que j'obtiens toujours, car j'assiste aux audiences, des condamnations à l'amende ou à la prison suivant la gravité du fait ou l'état de récidive du délinquant. Ces condamnations ont été d'un très puissant exemple, c'est grâce à elles, par la crainte qu'elles inspirent, que les mauvais traitements, les actes de brutalité et de cruauté, si fréquents autrefois sur la voie publique, ont à Nancy presque complètement disparu.

En présence de ces heureux résultats, je me fais un devoir d'indiquer les moyens dont je me sers, espérant être, de cette façon, utile aux personnes qui, révoltées des tortures inutiles infligées au nom de la science à de malheureux animaux et affligées des sévices exercés sur la voie publique contre les chevaux, cherchent à les faire disparaître.

THE RELATION OF THE ANIMAL DEFENCE MOVEMENT TO OTHER ETHICAL MOVEMENTS, SUCH AS REFORMS IN THE TREATMENT OF DISEASE AND DIET.

By MAGNUS SCHWANTJE,

Gesellschaft zur Förderung des Tierschutzes und Verwandter Bestrebungen, Berlin.

In thousands of publications we Animal Defenders have pointed out that the conduct of men towards other animals exercises an incalculable influence on their conduct towards each other, and that consequently all workers for the raising of the standard of human morality should support Animal Defence. But I have only very rarely found in our literature any reference to the converse fact—namely, that the conduct of men towards each other affects their treatment of animals; and that *we* should, therefore, support those who are fighting against abuses in human social life. In fact, men's conduct towards one another and towards animals act and react upon each other; injustice and brutality towards animals is not only a *cause* but an *effect* of injustice and brutality towards men. Every unjust exploitation of the industrially weak; every violation of the rights of the human races which Europeans have brought under their yoke; every injustice in criminal law administration, especially the lenient punishment of the ill-treatment of children and the like cruelties; every glorification of military exploits, except, indeed, such as a people's act of self-defence; every error and omission in the training of orphans and of other children in need of public support—every instance of these and of other wrongs and cruelties must necessarily lead to the blunting of sympathy and of the sense of justice towards animals.

Certainly, I am of opinion that the defence of animals is more important than any other movement of our time. Vivisection, the orgies of cruelty connected with hunting, the tortures inflicted—often only to improve their taste—on animals killed for food, the working to death of beasts of burden, and numerous other cruelties, are wrongs far more outrageous than all the ordinary acts of injustice to men practised at the present day. Our conduct towards animals stands in sharp conflict with the views of morality now generally accepted. Even *before* our whole moral tone and practice are improved we can, therefore, bring about some better laws for the protection of animals, and inspire thousands of men for the practical exercise of Animal Defence. But a fundamental and permanent improvement in the position of animals will not be possible until great moral reforms have appeared in other departments as well; nay, some of our most important aims will remain wholly unintel-

ligible to the majority of mankind, so long as they live in their present circumstances; though this should, of course, not restrain us from even now declaring our fullest demands. Animal Defence is undoubtedly *the most potent* means of human improvement; without it, the attainment of a high stage of morality is impossible. But many Animal Defenders are assuredly making a mistake when they think that the practice of animal protection is in itself sufficient to effect a moral transformation in every department of human life, while they bestow no notice on the influence of the general state of civilisation on the treatment of animals. We should not, from the fact that the peoples among which the kindest treatment of animals prevailed were the most highly civilised, draw the one-sided conclusion that the practice of the love of animals was the only cause of the high morality of such peoples, but consider that, conversely, the establishment of righteous social conditions and respect for the rights of man improved the treatment of animals.

We should, therefore, regard all ethical societies as our confederates, and extend to them our support. To be sure, every man cannot take part in every good movement. Division of labour is indispensable. It argues great simplicity or deliberate unfairness to reproach men who devote their whole energy to the protection of animals with being unmoved at the spectacle of human misery. Every man must work in that field to which he considers himself best adapted by nature or to which he is constrained by the external circumstances of his life. We must have specialists in Animal Defence as we must have specialists for the Protection of Children, for the suppression of Alcoholism, for the Peace movement, for Social Reform, and so forth. I think it, however, urgently necessary that Animal Defenders should associate themselves more than hitherto with other societies, and support those societies in particular which have made it their aim to bring about a better mutual understanding between the workers in different departments: such are "The Humanitarian League" in London and "The Society for the Promotion of Animal Protection and Kindred Causes" in Berlin.

I consider the personal association of Animal Defenders with the advocates of other ethical causes to be the most important means of winning new and zealous fellow-workers in our own movement. In the societies for the suppression of the evils above enumerated and of others, many men of high intellectual and moral worth are working; these are already our comrades *in spirit*, and they need only a slight inducement to become our comrades *in work*. Moreover, we find in these societies thousands who, through ignorance of the psychical nature of the animals, or of their present distress, regard the protection of animals as of no great importance, or even as a waste of energy; they will, however, examine our views without prejudice if they find us intelligently seconding their own efforts.

The absurd, but to our movement very obstructive, prejudice that those who work for animals have no feeling for human misery can only be removed if numerous animal defenders become prominent in other fields of ethical endeavour, or if many Animal Defence Societies assist other ethical societies by distributing their literature, and in other ways. And if these other societies are under an obligation to us because we have assisted them, they will allow our speakers to address their meetings, reprint our articles in their periodicals, and distribute our literature.

I shall now mention some of the reasons why we should in particular support the Societies for Social Reform, for the Combating of Alcoholism, for Women's Rights, for the Protection of Children, for Criminal Law Reform, for International Peace, and for the Reform of the Art of Healing and of Diet. I shall also set forth certain considerations which we should bring forward in the meetings of such societies in order to induce their members to support our own efforts. Above all, we must endeavour to convince all who are working for the elevation of human conduct, that the source of all morality is sympathy—the capacity to feel the sorrow and the joy of all creatures as our own.

There is at the present day, especially in Germany, made widely prevalent through the influence of Nietzsche, a contempt of sympathy; an opinion that sympathy and a sense of justice are essentially different, and that a lively sense of justice can subsist without sympathy; that sympathy is something unnatural—a sign of weakness and degeneration. We must take it to be one of our principal tasks to combat this absurd opinion. A man who is indifferent to the sufferings and joys of other beings can surely feel no impulse to respect or defend their rights. The origin of the sense of justice is, therefore, sympathy. Sympathy is not a weakness, but the source of all heroic self-sacrifice. When we have brought home this truth to our fellow-men we can then easily convince them that the Animal Defence movement has a higher significance for the development of humanity than any other movement whatsoever. For Animal Defence is the most thorough-going exercise of sympathy. The man who feels for the sufferings of beings lower than himself is, generally speaking, moved likewise by the sufferings of his equals. In the recognition of the right of animals to be exempt from all suffering which we can spare them without bringing greater suffering on ourselves, we assert implicitly that men have the same right. He who condemns the enslavement of men considered to belong to the lower races thereby recognises the right to liberty of men of his own race. If we induce the State to prevent the ill-treatment and neglect of children born with moral, mental, and bodily defects, the State will be bound to supply to orphan children not afflicted with such failings a kindlier upbringing. Thus the recognition of the rights of creatures lower than ourselves will have as its result an extension of the rights of man.

Our adversaries urge against our efforts that the wrong now practised on man is greater than the cruelty inflicted on animals, and should, therefore, be attacked first. This opinion indicates a false notion of the psychical nature of animals, and particularly of the degree of their capacity for suffering, or it betrays ignorance of the common animal tortures of our time. But even if we must concede that the sufferings of animals are much slighter than those from which we can defend our fellow-men, we should not on that ground allow the protection of animals as less significant. For small errors are the causes of great errors; we can best prevent vices and crimes by combating those evil customs and habits which the majority of mankind look upon as harmless. The more our moral judgments are preserved from concessions to evil the less is mankind in danger of falling into error on a large scale. That is to say, an ethical system is the more valuable the more radical it is. He who recognises sympathy as the source of justice must, therefore, first of all endeavour to combat those cruelties which men tend to regard as harmless and into which they are apt to fall most early, even in childhood, and these are the torturing of various animals. Were animals creatures so lowly, so little capable of suffering that their torture could only be a small evil, it would still be a mistake to leave Animal Defence to future generations; for if a man accustoms himself to cruelty of any kind he passes on to worse cruelties. If he endures the infliction of any unnecessary pain he blunts, by this concession to evil, his whole moral sensibility. A German proverb says: "If you offer the devil your little finger he at once takes your whole hand." And this is why the Animal Defence Movement is the noblest and holiest movement of the last century; it warns men not to offer to the devil of cruelty their little finger. Had it not been for the prevalence in the early Christian centuries of a philosophy hostile to animals, had not several of the most influential doctors of the Church, clearly in order to repress the vegetarian tendency in the Christian Church, represented the love of animals as a heathenish thing and unworthy of a Christian, mankind would surely have been spared most of the orgies of cruelty in the Middle Ages and in the first centuries of the new era.

One of the greatest and most successful movements of our time—the Fight against Alcoholism—owes most of its progress to its tactics; to its devoting itself less to the curing of dipsomaniacs than to the suppression of the habit of indulging in small quantities of alcohol. Temperance Reformers know that small errors necessarily lead many men to vice and moral disease, while the spectacle of a vicious man does not as a rule provoke imitation, but deters the ordinary man from yielding to that vice. Again, the fight against Alcoholism has shown that in combating a vice, great success is obtained only by radicalism, for the abstainers have won far greater

victories than have the advocates of moderation. Now this very reason should make it easy for us to convince many of the champions of total abstinence of the significance of our movement. We must say to them : " For the very same reasons as those for which you think it more important to combat the habit of drinking alcohol in small quantities than the direct combating of drunkenness, you must see that the struggle against animal torture is even more important than the struggle against the cruelties and crimes committed upon human beings." Further, we must point out to the Temperance Reformers that alcoholism is mainly a consequence of flesh-eating ; for the vegetarian feels, in general, a violent dislike of alcohol, even though he was uncomfortable without it before adopting a vegetarian diet. We may demand that Temperance Reformers should recognise this indisputable fact, and should recommend more than hitherto, as a means towards facilitating abstinence from alcohol, a vegetarian diet. The believer in a righteous ordering of the world must look upon the misery produced by alcohol as the effect of a curse which humanity has brought upon itself by the massacre of animals.

We may ask those Temperance advocates who attack drinking chiefly because most drunken men are disposed to cruelty, to mention in their description of the harmful effects of drinking the horrible suffering which millions of animals have to endure all their lives long from drunken men. I maintain that drunkards allow their cruel impulses much freer play with working animals or in the slaughter-house than with women and children. Many cruelties to animals they do not consider to be wrong at all ; and the animals are even more defenceless than women and children, who can at least cry out, run away, or summon the assistance of the police. I have, however, never found in temperance publications a single reference to this ocean of torture, though in most towns everyone who walks the streets with open eyes sees at every step deeds of maniacal cruelty committed by drunken men upon animals. If this happens in the open street, what orgies can these scoundrels perform unobserved in the slaughter-house, in the vivisection laboratory, and similar places ! We animal defenders must, therefore, regard it as our duty to support the Temperance Movement. So long as drunkenness prevails so generally among the men who are in charge of animals in work, we must regard drinking as one of the chief causes of cruelty to animals. Soon after the close of this Congress, Temperance Reformers will be organising an imposing gathering of distinguished advocates of their cause from all countries. Perhaps, even at that Congress, some of our friends can set forth our opinion—that Temperance Reformers and Animal Defenders, and among these last especially the Vegetarians, should help one another.

As with the Temperance Reformers, we can convince those who are fighting for juster social conditions of the importance of Animal Defence for the reform of Criminal Law Administration, and for the Protection of Children, if we prove to them that sympathy is the origin of the sense of justice, that Animal Defence is the most important means for the cultivation of sympathy.

To the adherents of the Labour Movement we can point out that a man makes himself contemptible if he complains with moral indignation of a wrong done to himself while he denies to his inferiors the right to considerate treatment. One of the chief differences between the churlish and the noble-minded man is that the one is hardened against sympathy by his own suffering, while the other is thereby the more disposed to sympathise. The whole doctrine of the Rights of Man collapses unless we recognise the right of *all sentient beings* to be spared all unnecessary suffering. All the objections which many adherents of the labour movement raise against the Animal Defence movement ought, if they are justified, to have been raised by them some decades ago against the defence of human slavery. Even those workers who honestly admit that they are fighting for the amelioration of the lot of their class from purely selfish motives ought to encourage Animal Defence, for the torture of animals exercises a baneful influence on the well-being of the working-classes, as well as of all mankind. Thus, for example, the vivisection of animals leads to the vivisection of human beings, especially of the poor in the hospitals, and the spread of vegetarianism would radically modify the economic situation to the advantage of the working classes. But the man who talks with the note of moral indignation of the exploitation of the working classes, and remains unmoved at the sight of the cruel whipping of a horse, or, indeed, himself takes part in it, is a knave and a hypocrite. We must, however, reckon with the fact that the majority of mankind are hypocrites and egoists who obey the dictates of justice only when they consider themselves to be unjustly treated. We must, therefore, regard the improvement of the position of the workers and other social reforms as a condition precedent to any great success in our own endeavours; and we should support such reforms, though our societies must avoid identifying themselves with any political party.

We should point to the women as a shining example for the adherents of the Labour Movement. They likewise are fighting for the extension of their rights, fighting against the prejudice which denies them the higher mental and moral qualities. But it is not their practice, as it is at least in Germany, of most Socialists to withhold their help from the animals, who are even more unjustly judged and more grievously oppressed than themselves; on the contrary, animals have found far more champions in the ranks of the women than of the men. And in their work for Animal Defence women have shown so much self-forgetfulness, per-

severance, and courage, so much diplomatic prudence, such great talent for organisation, that even these achievements of women in the field of Animal Defence, however little noticed, however little discussed in public, sufficiently refute the prejudice that woman is mentally and morally inferior to man. Think only of this Congress, the preparations for which have been mainly in the hands of women! Could men have contrived to induce so many distinguished persons to take part in the labours of such a Congress, and to obtain, for an assembly of the usually so-little-regarded Animal Defence Societies, so much public attention? Only women, I think, can achieve such results as these. On every occasion we should publicly call attention to the great debt which the Animal Defence movement owes to women, not only because it is an obligation of gratitude, but also because we can thus awaken an impulse in many women who have not hitherto concerned themselves with Animal Defence to come into closer touch with our endeavours. For the greater the influence of women on public opinion, on legislation, and on the activity of ethical societies, the more rapid will be the progress of Animal Defence.

When we have won the majority of the women who are working for ethical aims over to our side it will not be difficult for us to obtain an entry into the societies for the Protection of Children and for Educational Reform, for in Germany, at least, more women than men are active in these societies. We must convince all educational theorists and protectors of children of the educative importance of the fostering of the love of animals, and of the training of children to defend them. When we can give addresses in Societies for the Protection of Children and publish articles in their periodicals we shall doubtless be able to win many new members. For most protectors of children are certainly drawn to their work by a strong feeling of pity, and they can, therefore, be easily convinced of the close connection between our efforts and their own. If we help to improve the upbringing of orphan and deserted children we shall greatly diminish the number of animal tormentors, for thousands of carters and other workmen are in the habit of treating animals inconsiderately or cruelly, only because as children they were likewise the victims of the bad tempers of their guardians, and have been accustomed from their childhood to seeing men venting their annoyance on those in their power. Only a man of unusually good disposition who has been much ill-treated as a child will treat animals considerately or patiently. On the other hand, every advance in the protection of animals will help the protection of children. So long as every man witnesses daily the beating of innocent horses, beating will assuredly be regarded as the simplest and best means of bringing up children.

The demands made by the Child Protection Societies will not be fulfilled until lawyers and politicians understand

that the greatest enemy of human well-being is not dishonesty, but cruelty, and that the unjust causing of bodily pain, especially when done from delight in torture, should be punished much more severely than the violation of the rights of property. It seems to me that at present the criminal laws of every country treat the wrong done by bodily injury too mildly, and the wrong done by the violation of the rights of property too harshly; and this seems to me the most serious defect in existing criminal law. So long as a large number of teachers of law declare cruelty to animals to be in itself undeserving of punishment, and only the nuisance indirectly caused to men by such cruelty to deserve punishment, so long we cannot wonder at the mild punishment of the ill-treatment of children and of other cruelties, nor hope for the complete abolition of unjustified harshness in our penal methods. On the other hand, the mild punishment of cruelties to men is an obstacle to our efforts to secure for animals a more effective protection through the criminal law.

The abhorrence of cruelty offers also the best guarantee for the prevention of war. Let no one object that a people which shrinks from all bloodshed would be too cowardly to repel under compulsion the attacks of its enemies. History and daily life show that the greatest coward is the cruel man. War is considered inevitable by the majority of men because they think that the "War of every man against every man" is an unchangeable ordinance of Nature. Boundless as is men's contempt for the beasts, they none the less regard the behaviour of animals towards each other as a model of mankind, and when utterance is given to altruistic views, or the efforts of Peace Societies defended, the almost invariable answer is that such efforts are a struggle against Laws of Nature; for every animal thinks only of itself and members of its own species, and only such animals can preserve their species which are shrewd enough to circumvent or overpower other species. Therefore man is driven to ruthless selfishness, and cannot yield to altruistic impulses, until his own well-being is secured; and this Law of Nature is valid also for the relations of nations to one another. In reality, however, we find in the animal world, side by side with the egoistic impulses, *self-sacrificing* friendship and willingness to help even between members of *diverse species*. Mutual help is, indeed, as in recent years Prince Kropotkin has demonstrated, a more important factor in evolution than the struggle for existence. Everyone who contemplates without prejudice the facts of life in nature must recognise that animals are less selfish and less cruel than men. Men convince themselves that there is a universal pitiless struggle for existence only in order to be able to look upon their own Egoism as something healthy and natural, and especially to justify flesh-eating to their own consciences. All adherents of an altruistic view of the world should help

the Animal Defenders to destroy one-sided views of the cruelty of the animals. The adherents of the Peace Movement should, however, call men's attention to the fact that the destructive rage against members of the same species, such as men practise in war, is, we may say, almost never, or at least very rarely, to be observed in the animal world, that the animals which attain to the highest development are those which help each other, and that, if we consider such analogical reasoning to be at all admissible, we must assume that the *nations* are likewise dependent upon mutual help. But, above all, the adherents of the Peace Movement should regard Vegetarianism as their ally. Every intelligent man must understand that the practice of indulging in food which is obtained by the slaughtering of animals deadens the horror of the massacres of the battlefield. A complete guarantee for peace among men could probably indeed not be fully attained until we could persuade men to make peace with nature. I do not think it possible that men will in the next few centuries reach such a stage of moral development. We can, however, before the Golden Age is reached, lead individual men to live in peace with all creatures, and also to help in diminishing the frequency of wars. Every war will inflict immeasurable injury on the Animal Defence movement, because it brutalises the moral opinions of mankind and distracts men's interest from moral endeavours for a long period. Further, on every battlefield lie many wounded horses, about which, as a rule, no one troubles himself. As we must request Temperance Reformers to call attention to the animal misery caused by drunkenness, we must likewise ask the advocates of International Peace not to forget, in picturing the horrors of battlefields, the sufferings of the horses. No effort should be spared in working for the shooting of wounded horses on the battlefield by men appointed for that purpose.

I must now briefly touch on our relation to the movement for Nature Cure, though special addresses are to be given at this Congress on the aims of that movement. In Germany, where the Nature Cure movement has, perhaps, more adherents than any other non-political movement, it is a powerful ally of our own movement. Its adherents aim not only at changing the treatment of the sick, but at making our mode of living more natural. In awaking a sense of the beauty of living in natural surroundings they also awaken the power of understanding animal life. They support the campaign against Vivisection, against Vaccination, and against Alcoholism, they support Vegetarianism and such movements. In a pamphlet of my own I have shown at length that the healing and the methods of research pursued by the Nature Cure practitioners differ from those of the so-called "school of medicine" chiefly in that they repudiate Vivisection. The Anti-vivisection Societies should, however, not, in my opinion, join the Nature Cure Societies, because that would spread the

notion that sympathy with animals is only an excuse which we adopt in order to advance Nature Cure reforms, while we must, in fact, attach the utmost importance to the position of our movement as a purely moral one, in which every man of moral sensibility can join, whether he approves of the allopathic or of the dietetic and natural curative methods. Every adherent of the Nature Cure method must be opposed to vivisection; because just those medical practices which the Nature Cure practitioners most strenuously oppose—Vaccination, treatment with serum and tuberculin, the excessive recourse to surgical operations, etc.—are nothing but results of Vivisection. But every Anti-vivisectionist need not recognise all the doctrines of the Nature Curers. Many doctors, especially in England, to whom we owe the greatest assistance to our movement, have been allopaths. We must, however, require of every Anti-vivisectionist that he shall not, in order to preserve or restore his health, allow the employment of methods which could only have been discovered by vivisection, or which cannot be pursued without vivisection. Whoever allows himself to be treated with such remedies as tuberculin, or voluntarily lets his child be vaccinated, makes himself an accomplice in vivisection.

In like manner we can fairly request three groups of societies which aim chiefly at illuminating cosmic problems—the Christian, the Theosophic, and the so-called Monistic Societies—to help us in spreading our views, though our societies cannot directly propagate theirs. When urging our views on these societies we should, I think, lay stress on the fact that the animal soul is not essentially different from the human, and that the general recognition of this fact would have the most beneficial influence, by making our view of the universe profounder, as well as upon the religious development of mankind. I need not argue this point at length, as the programme of this Congress announces several special addresses on the animal soul.

Now that I have briefly considered our relation to the other most important ethical societies, I shall next put forward some considerations on the right relation of the diverse sections of the Animal Defence movement *to each other*. Animal Defenders are commonly divided into two groups: to the first belong the opponents of all Vivisection; to the second, those Animal Defenders who do not attack Vivisection at all, or who demand only its restriction. In Germany the first group calls itself the “radical” section, while it calls the other section the “moderate”; and not only in Germany, but in other countries as well, where there are sections of the world Federation, they believe that they are unconditionally and *without any concession* to utilitarian morality fighting for the Rights of Animals, while the other Animal Defenders trample the Rights of Animals under foot as soon as they think that doing so is advantageous to mankind. These views I consider to be unfair and an obstacle to

our movement. It would be much more accurate to speak, not of two, but of three principal tendencies : (1) The Animal Defenders who at the present time rigorously apply the principles of Animals' Rights are the *Vegetarians*. It is not difficult to show that all the grounds on which the " Abolitionists " condemn all Vivisection tell also against the right of man to eat animal flesh. (2) In the second group of Animal Defenders are to be reckoned *all* opponents of Vivisection, including those who do not believe that they can attain to the immediate penal prohibition of Vivisection, without any previous limitation, but *for tactical reasons* demand from their Governments, in the first instance, the restriction and supervision of Vivisection. The man who demands restriction in the first instance, only because he does not think abolition immediately attainable, and is determined, at least, to mitigate the tortures of the victims of Vivisection which he cannot rescue—who, that is to say, regards restriction only as a step on the road to his goal, and not as his final aim—such a man is " radical," and it is an injustice which can only injure our movement to reproach such opponents of Vivisection with lack of zeal and of " treachery to principle." (3) The third group is constituted by those Animal Defenders who for the most part combat *only such cruelties to animals as are already condemned by the majority of our contemporaries*. I maintain that all three tendencies, including the last-named, are *necessary*, and that each of them should perform its special task without attacking the others. When the radical Anti-Vivisectionists treat all other Animal Defenders as nuisances, they are behaving as foolishly as those vegetarians who expect, from the introduction of the stunning of animals only a " lulling to sleep of the conscience of the flesh-eaters," and who treat all efforts for Slaughterhouse Reform as a " concession to evil." And when, on the other hand, Anti-Vivisectionists refuse to the vegetarian tendency a place in the Animal Defence movement they fall into the same mistake as those Animal Defenders who maintain that the battle against Vivisection is no part of the work of Animal Defence, and can only injure it. Justice demands that the radically disposed Animal Defenders should remember two things : *First*, that among the so-called " moderate " Animal Defenders are many who fight for their less exalted but not unimportant aims with as much zeal and self-sacrifice as the " radicals " fight for theirs ; *secondly*, that every man who is honourably and zealously fighting for Animal Defence is also bringing our movement nearer its supreme aims, even though he himself does not recognise these aims. The supreme goal of the Animal Defence movement is the diffusion of the vegetarian mode of life and the vegetarian view of the world. I reckon it as one of the most important tasks of the society which I here represent—" The Society for the Promotion of Animal Defence and of Kindred Causes"—to convince mankind that Vegetarianism is not

merely akin to Animal Defence, that it has not only a few points of contact with the Animal Defence movement, but that it is the most important tendency within the Animal Defence movement. I am convinced that many of you will agree with this opinion of mine, if by unprejudiced and thorough consideration, by the study of vegetarian literature, and by trying for yourselves, you endeavour to form a just opinion as to the practicability of vegetarian principles. And to such a trial of vegetarianism I invite you in conclusion, in the words of the great English poet, Shelley, whom we are bound to revere as one of our noblest pioneers, and who wrote in his notes to "*Queen Mab*": "By all that is sacred in our hopes for the human race, I conjure those who love happiness and truth to give a fair trial to the vegetable system."

LEGISLATION WITH REGARD TO THE PROTECTION OF ANIMALS.

Compiled by ERNEST BELL Editor, "Animals' Friend."

The first enactment bearing on this subject, commonly known as "Martin's Act," was passed in 1822. It applied only to the cruel and improper treatment of *beasts of burden and cattle*.

In 1833 an Act was passed for prohibiting *bear-baiting, cock-fighting, etc.*, but only within five miles of Temple Bar, London, and it was put solely on the ground of the tendency of these amusements to produce idleness, disorder, and annoyance to the public.

In 1835 an Act was passed which reduced the penalty for the ill-treatment of cattle, but prohibited bear-baiting and similar pastimes *throughout the country*, and also contained provisions against the starving of impounded animals and for the regulation of slaughter-houses.

N.B.—This was the first Act which clearly asserted in its preamble the duty of preventing cruelty as such, reciting that 'many and great cruelties are practised to the great and needless increase of the sufferings of dumb animals, and to the demoralisation of the people,'—though it adds, lest those should not be thought adequate grounds for legislation—'and whereby the lives and property of His Majesty's subjects are greatly endangered and injured.' "

In 1849 the protection of the law was extended to *all domestic animals*, and it was made penal to use *any animals*, wild or domestic, for baiting.

In 1854 an enactment was applied to the whole kingdom which had already been fifteen years in force in London prohibiting the use of *dogs for purposes of draught dogs*.

It also enlarged the definition of the term "domestic animal"—which has since been held in court to mean any animal "sufficiently tame to serve some purpose for the use of man"—and birds such as fowls and pigeons are also included. The same Act contains provisions with regard to the impounding of animals and the slaughter

In prosecuting under this Act it must be borne in mind that evidence of suffering, even severe suffering, is not necessarily enough to secure a conviction. It must be shown that the pain is caused intentionally, or through some negligence or carelessness.

Prosecutions have also failed on the ground that the cruel acts are customary in the trade, or necessary to the object in view.

Thus in a case with reference to the branding of sheep on the nose with a hot iron, on the Welsh mountains, while the cruelty was admitted, the prosecution failed because no other effectual means of marking the sheep was considered feasible.

Similarly the flogging and spurring of horses on the racecourse is legally permissible, though the same treatment in an adjoining paddock would be punishable, as in the former case it is held to be necessary to the object in view.

In 1876 the Cruelty to Animals Act was passed to *regulate vivisection* or the practice of making experiments on living animals for scientific purposes.

In 1894 the Injured Animals Act was passed to enable police constables to cause horses and certain other animals when seriously injured to be slaughtered.

Various Orders by the Board of Agriculture have been issued subsequently from time to time dealing with diseases of animals, transit by land and sea, exportation of horses, and control of dogs, less in the interests of animals than from trade and sanitary motives.

In 1900 was passed the "Wild Animals in Captivity Act," the object of which is to include in the same protection as domestic animals any *wild animals kept in captivity*.

In 1906 was passed the Dog Act, consolidating several previous Acts, which was not designed mainly in the interests of dogs. It empowers the Board of Agriculture to make regulations with regard to muzzling, etc., and deals with the seizure of stray dogs and the liability of dog-owners for injury done to cattle, etc.

It contains, however, the important provision that *no stray dog shall be given or sold for the purposes of vivisection*.

THE PROTECTION OF BIRDS.

In 1880 the first Wild Bird Protection Act was passed. By it the shooting and snaring of wild birds during a close time is prohibited, and in the case of certain scheduled birds special and fuller protection is granted. Provision is also made for the extension or variation of close time.

In 1881 this law was amended with respect to the sale of wild birds recently killed, if killed in foreign countries.

In 1894 the law was strengthened to give further protection on the application of the County Councils to the *eggs* of certain birds and to add birds to the schedule of the Act of 1880.

In 1896 and 1902 County Councils were empowered to prohibit the taking and killing of any wild bird beyond close time, and power was given to the Court to *forfeit traps, decoy birds, etc.*, and birds and eggs unlawfully taken.

In 1904 an Act was passed to prohibit steel spring-traps with teeth generally fastened on the top of a pole and commonly known as *pole traps*.

In the same year the provisions of the various Acts were extended to the Island of St. Kilda (hitherto exempted), excepting as regards certain birds used as food.

The main object of this was to protect the *St. Kilda Wren*, a species not found elsewhere.

In 1908 it was enacted that any person who should take any wild bird by means of a baited hook is guilty of an offence.

Captive birds are also included in the "Wild Animals in Captivity Act of 1900." A number of prosecutions have taken place

under this Act, especially with regard to cruelty to decoy birds, and also some cases of caged birds kept in overcrowded and filthy conditions.

SUMMARY.

All Domestic Animals in England are protected from cruel treatment, but what is to be regarded as "cruelty" is left largely to the discretion of the magistrates, whose views often vary a good deal. Thus, much harsh treatment is still allowed which all humane-minded persons would unite in condemning. To obtain a conviction with regard to street traffic, it is generally necessary to show some definite, outward sign of cruelty, as a cut, bruise, weal, or lameness.

Also in many common practices considered useful or necessary in trade or fashion, from the traffic in worn-out horses to the use of the bearing-rein, or the carrying of poultry head downwards, while the suffering caused is not denied, the law does not interfere.

Wild Animals in captivity, including birds, are protected in the same way and to the same extent as domestic animals; but the fact of keeping them in captivity, as in menageries and cages, or for purposes of public performance, is not regarded as cruel in itself.

Wild Animals in natural conditions receive no protection at all. For instance, it is not illegal to throw a living rat on the fire, to pull a frog limb from limb, or other similar barbarous acts. The countless cruelties perpetrated in blood sports, even to "cork-screwing" foxes, are also permitted by the law.

Any Animal, domestic or wild, may be used for vivisection, in any of the places registered for that purpose, and the vivisector who has obtained a licence and the further certificate allowing him to dispense with the use of anæsthetics, can do anything he may please with the animal, if he considers it necessary for the object he has in view.

All Wild Birds are protected throughout the United Kingdom during the breeding season (March 1 to August 1), but landowners and occupiers may catch or destroy them on their own lands, or may authorise others to do so. Certain scheduled birds, however, are protected absolutely. County Councils have the power to add to this list, to alter and extend the close time, to protect birds throughout the year (except in Ireland, where the Act of 1896 is not operative), to protect eggs, and to make other modifications.

LEGISLATION NEEDED.

Legislation is now needed most pressingly for the following objects.

With Regard to Animals.

1. To enable County and Borough Councils to close private slaughterhouses and erect public abattoirs.

2. To prohibit the so-called sports of Tame Stag-hunting, Pigeon Shooting from traps, and Rabbit Coursing in enclosures. These pastimes partake less of the nature of hunting than of the baiting of animals, which was prohibited as long ago as 1835.

3. To replace the present Vivisection Act, which protects the vivisector, by granting him a licence to vivisect, by one which shall protect animals from vivisection.

4. To prohibit the use of the steel trap for rabbits and other ground animals. This trap is no less cruel, but is possibly even more so, and is much more widely used, than the pole-trap for birds which was prohibited in 1904.

5. To regulate, or stop entirely, the trade with foreign countries in worn-out horses.

With Regard to Birds.

6. To prohibit the importation of plumage and skins of foreign birds for purposes of dress.

7. To prohibit the export of English song birds for caging purposes, and to regulate, or entirely prohibit, the catching and keeping of native birds in cages. Legislation on both these points already exists in the United States of America.

There are signs that the feeling of the country is ready for legislation in all these particulars. In most of them it is the trade interests mainly which are standing in the way of progress. While it is reasonable that the interests of traders should be considered in any readjustment of matters which affect them, it must be quite evident to all humane-minded persons that any trade which cannot be carried on without a callous disregard of the rights and feelings of sensitive creatures is in itself immoral, and in the interests of men as well as animals should be controlled and directed into other channels which are innocuous. No reform ever was or ever can be made without some trade or trades suffering thereby, whether it be the abolition of slavery or of war, the reform of our prison system or the encouragement of temperance, and those who live by means which are hurtful to the community must take the risks of their trades, and should not be too tenderly dealt with in common justice to those who are suffering wrong through their means.

HUMANE LANGUAGE.

By HOWARD WILLIAMS, M.A., Author of "Ethics of Diet."

"What's in a name?" queries the Shakespearian Juliet, and the off-hand question of the celebrated heroine of the stage has become a sort of stereotyped formula of what may be styled linguistic indifferentism. Profounder thinkers have regarded this all-important matter very differently. What is *not* in a name? is, in fact, the inevitable deflection derived from a deeper study of human psychology and of the history of human beliefs, superstitions, prejudices, and fatal errors of all kinds. The disastrous influence, the universal depotism of unphilosophised language—with its original necessary imperfections and, more deplorable, its abuse and misuse, whether purposed or unpurposed—it is not possible to overestimate. Mere names and words and terms and phrases (originating arbitrarily and fortuitously for the most part) have formed and maintained opinions of the great mass of the human species, which have been reflected, often with the most tremendous results, in human action.

"The idols [*eidola*—i.e., delusive phantoms or appearances] of the market [i.e., of common life and language]," affirms the founder of the inductive method in philosophy, "give the greatest disturbance and, from a tacit agreement among mankind with regard to the imposition of words and names, insinuate themselves into the mind. For words, generally, are given according to vulgar conception, and distinguish things by such differences as the common people are capable of. But when a more acute understanding, or a more careful observation, would distinguish things better, [stereotyped] words fight against it. The remedy of this lies in *definitions*; but these themselves are, in many respects, imperfect as consisting of words—for words generate words, however men may imagine they have a command over them, and say that they will *speak* in the common language and *think* with the wise. All is insufficient to prevent their seducing incantation, in numerous respects; their doing violence to the understanding, and recoiling upon it, from whence they proceeded. This evil, therefore, *demands a new and deeper remedy*." Thus Francis Bacon, in his great philosophical treatise upon "The Advancement of Learning." Yet more emphatically and more thoroughly does the second most important teacher in earlier English philosophy, in his justly famed "Essay Concerning Human Understanding," insist upon this profound truth in his significant chapter "On the Abuse of Words" (which should be carefully pondered by every would-be "progressive"). "Of this I am sure," declares Locke, "that by constant and

familiar use they [words and names] charm men into notions far remote from the truth of things. . . . He that shall well consider the errors and obscurity, the mistakes and confusion, that are spread in the world by an ill use of words will find some reason to doubt whether language, as it has been employed, has contributed more to the improvement, or to the hindrance, of knowledge amongst mankind. How many are there who, when they would think on *things*, fix their thoughts only on *words*—especially when they apply their minds to moral matters? ” Again he admonishes : “ There is no such effectual way to gain admittance, or give defence, to strange and absurd doctrines as to guard them about with legions of obscure, doubtful, and undefined words. . . . Nor has this mischief stopped short in logical niceties or curious empty speculations ; it has invaded the great concerns of human life and society, obscured and perplexed the material truths of law and divinity, brought confusion, disorder, and uncertainty into the affairs of mankind ; and, if not destroyed, yet, in great measure, rendered useless those two great rules—religion and justice. . . . Whether,” adds this truer philosopher, “ any by-interests of these professions [Theology and Law] have occasioned this I will not here examine. But I leave it to be considered whether it would not be well for mankind, whose concernment it is to *know things as they are and to do what they ought*, and not to spend their lives in talking about them, or tossing words to and fro—whether it would not be well, I say, that the use of words were made *plain and direct* ; and that language, which was given us for the improvement of knowledge and bond of society, ought not to be employed to darken truth and unsettle people’s rights ; to raise mists and render unintelligible both morality and religion. Or that, at least, if this will happen, it should not be thought learning or knowledge to do so.”

These just animadversions upon the abuse of language by the common run of writers, and by the accredited or by the self-styled teachers of the world—applicable to the present time as to the days of Locke, and, indeed, yet more so, seeing the vast multiplication of pretentious but superficial purveyors of literary *pabulum* to the (reading) public—form a fitting preface to the especial subject of this paper. It is not within its scope to consider the abuses of language beyond the limits of Humanitarian interests. An adequate history of the whole subject would fill volumes ; but certain words or terms there are which have so incalculable an influence upon human thought, and therefore action—indirectly, it may be—that brief reference to them is not out of place here. The illustrations which I shall select are pre-eminently significant. “ Religion ” and “ religious,” in their original, simple, and proper meaning, implying merely the idea conveyed by “ piety,” or, it may be, by “ conscientiousness,” with how much of suffering for the world is not to be calculated, have in all times been

identified with theology or with systematised caste-doctrine and practice—a quite different sort of thing. “Morality,” “moral” (which ought to convey the idea, pre-eminently, of observance of universal equity, humanity, and compassion) are, not alone in common speech, but even in literature of pretension, employed to signify, almost constantly, one department of ethics—viz., sexual morals. The incalculable harm thus done to the higher ethics will be obvious to every thinking person. “Education,” “educational” (the only other instance of misuse of general and abstract terms which limits of space permit me to adduce here), almost invariably applied to denote school-teaching—the teaching of mere facts and figures, often the merest cramming of the sort of mental *pabulum* supplied to order in the various grades of our scholastic institutions—ought to signify (as its etymology signifies) the right *training* of the heart no less than of the mind—of the moral and humane no less than of the mental faculties.* How fatally these terms were misapplied by all parties during the recent vehement prolonged (and apparently futile) controversy is, undoubtedly, one of the most melancholy and unsatisfactory facts of our days. But I must, of necessity, hasten to that part of the subject immediately connected with the propaganda of the higher and comprehensive morality, and I shall have to consider it—all-important to the general interest though it be—with as much of brevity as possible.

At the very outset it has to be protested that every language more or less, and the English dictionary in particular, abounds in terms and phrases—most mischievously retained—of obviously very barbarous origin. But it is the purpose of this essay to consider barbarous language as it is applied to those most seriously affected by it—the condemned sub-human races. To begin with, the *neutralisation*, so to speak, of all animals, even of the highest species other than the human—which implicity degrades them to the condition of mere *things*—is as monstrous as it is an illogical barbarism of language, to which no logical champion of their just rights will give sanction by its adoption. In some of the European languages this absurd solecism does not obtain to the same degree, and in the same way, as it does in the English. But this lesser illogicalness is due to chance rather than to reason. The English *article* having no distinctive gender, cannot, so far as that part of speech is concerned, perpetrate the irrationality. But, as though to make up for the incapacity of the genderless *article*, the English *pronouns* “it” and “which” universally supply the deficiency, and, with fewest exceptions, English speakers and writers—however high

* Some eighteen centuries ago the immense difference between true and false Education (*Paideia*) was admirably illustrated by the Platonic authors of the famous *Picture* or *Tablet*. Justice and Mildness are two of the chief attendants of the true *Paideia*. In Seneca and in Montaigne sounder ideas are apparent than are discoverable in many educational authorities of to-day.

their pretensions to logical use of language—thus degrade all species other than human to *things*! In the purely Teutonic languages the pronouns are necessarily ruled by the article which is distinguished by gender—and the Latin languages, possessed of no distinctive *neuter*, also, so far, are free from this reproach. To talk or write of a member of the equine, the bovine, the canine species, as one must necessarily of a mouse or of a frog—as of a piece of furniture—what greater linguistic irrationalism? But the *practical* consequence is, of course, far more deplorable than the verbal absurdity. “Give a dog a bad name and hang him”—to cite a tell-tale English proverb*—has the merit or use at least of emphasising the neglected truth of the all-importance of nomenclature. And the human owner, or his agent, logically enough, treats his non-human slave as, in fact, a merely *animated instrument or tool*—as Aristotle defines the human slave of his day. As equally illogical, and perhaps equally harmful, must be deprecated the common expression “man and animals,” in place of the proper and logical form “man and *other* animals”—for in the first place it involves an untruth: viz., that the “tyrant of the world,” as the poet of “The Seasons” distinguishes him, is not *animal*, and is wholly to be dissociated from the animal world as something so vastly superior (in all respects) to his near kindred as, in fact, are the higher races, according to the higher science of to-day. And this, in spite of all the frightful history of the unreasoning human species from the earliest to the latest date. It might really be imagined that the promise of higher existence upon the condition of the adoption of a purer diet, made to our fabled progenitor by the friendly archangel in the masterpiece of Milton, already had been fulfilled—without the observance of the condition.

To descend to particular terms. First and foremost, perhaps, in the extensive vocabulary of human pride and unjustified arrogance, and of depreciation of all extra-human existence, stands the long scientifically antiquated word “brute”—the Latin *brutus*—meaning wholly irrational, and so impliedly undeserving of any sort of consideration whatever other than pecuniary and serviceable. Obviously the real “brute” is the human, who makes no use of such degree of reason as he may have, and acts, therefore, *brutally*—in reality far more so than the most savage of the so-called “brutes.”

As for such terms of barbarous, or semi-barbarous, origin as “game”—including in that designation beings so high in organisation and in intelligence as elephants and bisons, termed contemptuously “big game,” forsooth—and “vermin,” in sporting phraseology including even rabbits, it is enough to say that taken

* It is not generally known, probably, that this barbarous but expressive proverb points to an historic fact. Dogs not infrequently have been hanged, with all the judicial forms, upon criminal charges in Christendom, in no very remote ages.

into the popular vocabulary in the half-barbarous ages of feudalism, when the unhappy victims of sanguinary "sport" were regarded in theory, no less than in fact, as simply *animated machines* created solely for the pastime of the cruel hunters, they are now retained only by a most reprehensible abuse of speech. Somewhat less to be reprobated, but equally significant, is the employment of such expressions of contempt as "live-stock," and "beasts" (synonym for oxen, or in some parts of this country, I believe, even for cows). As for "cattle," it denotes simply, in its etymological origin, *chattels*—i.e., any kind of inanimate property. "Beast" was especially applied, apparently, to the victims of the atrocious Latin amphitheatres. As for "live-stock," that *pleasant* expression needs no interpretation. In conclusion of this necessarily brief exposure of the thoroughly mischievous character of so considerable a part of the terminology and nomenclature of national dictionaries, I venture very seriously to urge upon all humanitarians, in the conduct of the most important of all reformations: that, to wit, which insists upon the recognition by law and by society of the basic principles of universal right and of universal compassion as of paramount obligation—the extreme need and significance of a *re-formed* humanitarian phraseology. To continue to employ and so to seem, in a manner, to sanction this contemptuous estimate and attitude (in respect to the extra-human races) of the hosts of infidels arrayed against us, for the sacred cause of humanitarianism and of the higher morality is a most fatal error. It is, in fact, unconsciously to play into the hands of an all-powerful and sophisticated enemy.* As is the language—for the vast majority of our species—so is the doing: a fundamental truth, I repeat, which it is impossible too strongly to emphasise or too often to assert.

* If at times brevity or popular usage may seem to *compel* the employment of any of these anachronistic terms, an obvious and easy method of reprobation would be the use of *inverted commas*.

EDUCATION FROM THE HUMANITARIAN POINT OF VIEW.

By FLORENCE H. SUCKLING.

If a stranger attending this Congress were to inquire of his neighbour when the subject of humane education first had rise in this country, the reply would probably be that it was a comparatively new cult, for which the Band of Mercy movement is responsible.

Rather, however, it should be said that the various societies which to-day have as their aim the friendship for animals are the fruit of seed sown a century and a-half ago by a few choice spirits, who in all probability helped to educate by their preaching and their writings the minds of those pioneers of humanity—Erskine, Wilberforce, and Martin. Chief among these was, of course, the great preacher, John Wesley, who, in his well-known sermon on the “General Deliverance,” declared his belief (on Biblical authority) in the immortality of the sentient creature. Also, Dr. Humphrey Primatt, who in the year 1775 published a remarkable treatise entitled a “Dissertation on the Duty of Mercy and the Sin of Cruelty to Brute Beasts,” in which he claimed for them not only a future state, but denounced in scathing terms the cruelty and injustice meted out to them in this present life, especially in the then popular sport of “cock throwing,” which he pronounced to be “a disgrace to Christianity.” He declared that “if all the barbarous customs and practices among us were declared to be as illegal as they are sinful, we should not hear of so many inhumanities and shocking murders.”

After lamenting that there was not a single law extant for the protection of the beast against the brute, he set himself to plead for the humane education of the young in forcible if quaint language.

“The foolish mother,” he wrote, “may think she is securing to herself the love of her child when she is pleasing him with the sight of a bird fluttering in a cage, and may affectedly laugh at the impertinence of any one who attempts to convince her of her mistake; but I, for my own part, think that both mother and child are real objects of pity. . . . The minds of children are naturally both tender and susceptible of soft impressions, and are open to instructions by which parents may lay a sure foundation for reverential love for themselves; but if they suffer the child to commit acts of cruelty they harden him against fear and every soft impression, for by indulging him in wantonly catching birds, tormenting flies, and spinning beetles, they render his once tender heart obdurate to the delicate feelings of pity and compassion.”

This was thirty-six years before Lord Erskine stood up in the House of Commons to ask for a law for the protection of beasts, which was met by whistling and cock-crowing. But although he

failed then, he lived not only to see Martin's Act of 1822 become law, but also to hear of the proposed formation of the Society for the Protection of Animals, of which Wilberforce (of slave emancipation fame) and Elizabeth Fry (of prison reform) were among the original members; together with Sir Francis Burdett, of whom an interesting portrait exists; representing him engaged in the humane education of his little daughter, Angela, before a picture of horses.

This was the celebrated Miss Burdett-Coutts (later Baroness), who on September 10, 1869, in a letter to the "Times," first mooted the subject of the "Systematic teaching of the absolute duty of man towards the lower animals," remarking that "Mr. Angell, an American gentleman, who has done much in his own country in this direction, earnestly pressed upon me to try to form a society similar to one in Massachusetts under the name of the 'Ladies' Humane Society.'"

This letter led to the formation of our R.S.P.C.A. Ladies' Education Committee, at whose instigation quite a number of humane stories and lesson books suitable for children were published; notably Mrs. Charles Bray's "Our Duty to Animals," printed in serial form in the then newly established magazine "The Animal World" (the first number of which appeared October, 1869). This was followed by the Rev. F. O. Morris's valuable "Humanity School Series" and "Standard Readers" in 1870.

In taking a retrospect of the work for the humane education of children, now so vast a machinery, it is difficult to point to any time or individual as its originator. Rather, it would appear as if a fire were kindled simultaneously in the hearts of many people in divers lands, all alike inspired with the desire to "teach the children gentleness and mercy to the weak, and reverence for life." Of these, the Rev. Charles Kingsley (Vicar of Eversley, in Hampshire, from 1844) early "began to seek out the lads whom he saw idling about, and try to arrange classes for them," chiefly on the subjects of sympathetic nature study, which he conducted by means of a facile pencil and a black-board.

On similar lines, in another Hampshire village, in the early days of 1874, was started a "Humanity Class," with fortnightly meetings, and *vivâ voce* examinations after each lesson, for which prizes were awarded, and a Christmas tree given in 1875, for which the R.S.P.C.A. made a grant of literature and a specially designed medal with the word "Humanity" inscribed thereon.

A picture of the gathering appeared in the February "Animal World." The editor, commenting upon it, especially commended the Humanity Class to the notice of "ladies of even ordinary leisure and ability by which they might draw together the young people in their neighbourhood and teach them the humane treatment of the animals under their care."

In the same journal, of the following month, there is a short account of a meeting in the school-room of St. Michael's, Wood Green, under the auspices of Mrs. Smithies, the authoress of the well-known "Mother's Lessons in Kindness to Animals," when upwards of fifty girls and lads joined a society, then first named the "Band of Mercy" (possibly out of compliment to Mr. T. B. Smithies' "Band of Hope Review").

To say that this society has prospered beyond the expectations of its founders is to give but a very inadequate idea of the enormous ramifications of the work still so largely carried on under the sweet, old title.

Under its auspices the black-board has long since disappeared, superseded by especially printed and prepared lantern lessons; also the humanity Christmas trees which have given place to the Entertainment of various kinds suited to its audience and performers, and which is now generally considered to be the coming factor in the humane education of the masses. Experience has taught many workers that the "entertainment," of sorts, at least once a year is helpful as an incentive to the classes—is an object for getting up songs, and interests all sorts of people in humane education.

Indeed, it has long been believed that the humane song, especially in the new departure of lantern illustration, is an important adjunct to the work; and the telling words, if properly pronounced, are exceedingly efficacious in promoting a sympathetic interest in the cause itself, and in permanently associating its adult singers with it.

Performers are plentiful enough; all that is needed is to supply them with good and varied choice of suitable material—and suitability is the important point.

Ordinary people will not take the trouble to hunt for what is touching or suggestive, but will content themselves with what is merely artistic or pretty. They do not realise that every word that is sung or spoken should ring true and pure for the cause's sake, and however admirable a singer or actor may be, or however exalted in station, unless the performance is in sympathetic accordance with our work it should be unhesitatingly rejected by the entertainment promoter.

It is difficult to impress this on the zealous novice; only bitter experience drives home the lesson. The audience of a large town is sometimes allured by the excellency of music, but even then the introduction of infant pleading is a success. But it should be borne in mind that the revengeful teaching and gruesome story of the time-honoured fairy tale and nursery rhyme are anything but in accord with humane education. Mr. Ernest Bell, writing in the "Animals' Friend" on this subject, truly remarks that "the comic song and funny picture will always raise a laugh and send the audi-

ence home amused, but in our work it is always dangerous to introduce the comic element. We wish people to carry away a little seriousness, a little more love and consideration for the lower brethren."

In conclusion, it is essential that all engaged in the humane education of others should never lose sight of the seriousness and the sanctity of their work, or fail to remember that the more touching and beautiful ideas that they can introduce, the higher will they raise the tone of humane education, which should ever suggest that—

“ The dear Lord who loveth us,
He made and loveth all.”

DE L'INFLUENCE DE LA BONTÉ SUR L'AVENIR DE L'HUMANITE.

Par ROGER DES VARENNES, *La Revue Illustrée des Animaux.*

Le sujet que j'ose aborder sans compétence devant vous, Mesdames et Messieurs, est le plus grave, le plus important que l'on puisse traiter dans l'état actuel de nos croyances. Et il me faut être devant un auditoire d'élite, un auditoire déjà prévenu, pour que je me sente le courage de m'y essayer.

De grands esprits ont représenté la bonté comme la base essentielle de la civilisation. Selon Madame Necker il n'y a qu'une vertu : la Bonté ; et Laeordaire a proclamé que ni le génie, ni la gloire, ni l'amour ne peuvent mesurer l'élévation de notre âme ; il n'y a que la Bonté. Madame de Staël n'eut point discuté l'opinion du célèbre prédicateur, qu'elle a précédé, elle n'avait qu'une inquiétude c'est qu'on ne croit que la Bonté fut considérée comme de la faiblesse. Michelet lui-même. . . . Mais je crois pouvoir affirmer que tous nos maîtres incontestés pensent que la Bonté doit être la reine de l'humanité.

Pensez-vous que ce ne soit pas un grand bonheur pour le monde que la Bonté veuille désarmer la main qui va répandre le sang ? Tout notre courage réside là. De nos jours encore l'idée première de l'instruction des peuples est qu'il faut se tenir toujours prêt à semer la mort autour de soi pour assurer sa propre vie, nous ne vivons que la Bonté peut désarmer la main qui va répandre le sang ? Tout car ce premier manquement au respect de ce qui vit déclenche sur nous tous les maux.

Pour apaiser nos tristesses de chaque jour, pour provoquer notre résignation à ce qui semble être de la fatalité, nos prêtres nous représentent la terre comme une vallée de larmes que la destinée nous oblige de parcourir. Ce n'est qu'une fiction, une métaphore, si vous voulez. La vérité est plus simple :—“ L'éducation humaine est sans Bonté.”

En d'autres termes, le fondement de notre morale est tel qu'il engendre ce grand malentendu entre le principe même de la divinité et ce qui est la religion de l'homme. Dans son erreur profonde l'homme veut que Dieu soit fait à son image. Erreur ou orgueil ?

Les deux peut-être.

La simple raison nous dit que Dieu, qui a donné la vie à des formes infinies de créatures est bien trop au-dessus de nous pour que nous songions à nous élever jusqu'à lui. Pauvres nous, dont le pouvoir est si peu de chose, nous n'avons guère qu'une faiblesse, celle de souffrir.

“ La nature est une marâtre,” nous dit-on encore, “ il faut se défendre contre ses attaques malfaisantes.” C’est cependant contre la nature, sa propre mère, que l’homme déploie tout son génie, et tandis que la nature crée, il détruit sous des apparences renouvelées d’une civilisation sans amour, l’éternel Don Quichotte se bat contre la raison.

Que sont les cataclysmes périodiques—que pressentent les animaux nos frères dits inférieurs et qui nous surprennent toujours parce que nous ne savons plus parler le langage de la nature—si nous les comparons aux misères que chacun des nos gestes fait naître ?

La nature avait rattaché à elle tous ses enfants par un lien invisible et doux : la Bonté. Nous avons, pour faire une race à part, coupé ce fil, qui nous liait ainsi aux autres animaux.

De la sorte nous sommes isolés dans le grand Tout. Ce fil donnait la lumière à notre esprit, à notre cœur. La clarté s’est éteinte ; nous sommes tombés dans la confusion, dans le chaos.

Quand nous aurons rétabli ce lien, la terre sera redevenue le Paradis terrestre. Alors, nous n’exercerons plus notre faculté de souffrir et de faire souffrir. Nous n’aurons pas le triste courage de torturer nos frères vivants pour leur arracher le secret de la vie, ou plus simplement pour chercher le remède à nos maux. Si nous rattachons le lien qui nous unissait à la nature, de nouveau nous parlerons son langage, elle n’aura plus de secrets pour nous et nous aurons rayé de la table de nos maux tous ceux que nous y avons volontairement inscrits.

Les grands docteurs qui, à notre époque, ont remplacé les augures et les astrologues, malgré leurs déclamations savantes qui provoquent notre admiration, nous ont-ils apporté une forme de bonheur ? Nous en laissent-ils transparaître la plus fugace ? Non, mille fois non ! De plus en plus l’humanité s’enlize dans la confusion et la terreur. Diogène est toujours à la recherche d’un demi-dieu qui le mettra dans la voie de la vérité. Mais ce n’est pas à la clarté falote d’une lanterne qu’il le trouvera.

Redevenons bons, si nous voulons faire une humanité sage, équitable et heureuse, et cela ne tient qu’à nous. Notre progrès nous apporte les découvertes les plus inattendues, les plus glorieuses.

Aucune d’elles ne rend la vie plus facile, meilleure ; toutes, au contraire, apportent de nouveaux bouleversements dans nos habitudes, compliquent le combat incessant que nous nous livrons entre nous mêmes, entretenant la méfiance dans nos relations, augmentant chaque fois le malaise.

Dans tout homme nous flairons un ennemi, un faux-frère, n’est-ce point vrai ? Est-ce que j’exagère ? Et ne traitons-nous pas ainsi les autres animaux ? N’est-ce pas avec un fusil, un poignard que nous faisons nos études ?

D'infernaux tortionnaires n'arrachent-ils pas des cris de douleur au chien qu'ils découpent vivant sans utilité? D'autres barbares ne passent-ils pas leur temps à martyriser le cheval, à épuiser ses forces tandis qu'ils l'affament?

Mais, Mesdames, Messieurs, le chien et le cheval n'ont pas suivi l'homme dans la désharmonie universelle qu'il a créée, ils sont restés liés à la nature; ils sont bons. Et voici comment le chien répond aux mauvais procédés de l'homme.

Il y a quelques mois à Paris, un professeur parcourait de nuit la passerelle de Charenton; surpris et détroussé par des Apaches, il est jeté dans la Seine.

Voilà comment agissent les hommes entre eux. Un bon chien, témoin du fait, se précipite à l'eau et sauve l'homme qui n'osait nager de peur d'attirer sur lui les pierres de ses agresseurs. L'intervention du courageux chien a mis en fuite les lâches assassins.

Quant au cheval il continue, sans se plaindre, à tirer des charges au-dessus de ses forces sous la pluie cinglante du fouet. Harassé de fatigue et de coups il se contente de la chiche ration qu'on lui donne de mauvaise humeur.

Ces leçons données tous les jours à sa barbarie, à ses mauvais instincts, l'homme ne les voit pas, ne les sent pas, ne les comprend pas, ses yeux ouverts continuent à ne lui servir de rien et il en sera ainsi tant qu'il persistera à rester dans son obscurantisme volontaire.

Il y a deux mille ans, Jésus est venu parmi nous prêcher la bonne doctrine; simple, lui-même, il a dit à l'homme que la simplicité de la vie était le premier échelon du bonheur, il a voulu l'amour dans le prochain, c'est à dire dans tout ce qui vit et il a tenu à se révéler au milieu des animaux. Il a semé des grains de Bonté sur la route à travers les villages de nos ancêtres. Ces grains n'ont pas germé, bien que tout l'occident se soit, en apparence, soumis à la bonne parole. Quelqu'un a semé derrière Lui des grains de mauveté, ils ont germé, ceux-là; ces mauvaises herbes il faut les détruire.

Eh bien! Mesdames et Messieurs, si difficile que la tâche puisse paraître, acceptons-la avec courage. Pas plus que le Maître de son temps, nous n'avons foi en la société existante; laissons-la avec ses préjugés, ses opinions, ses défauts; d'autres que nous feront des lois pour les contenir. Mais nous, employons nos efforts à préparer l'avenir. Le Messie a dit: "Laissez venir à moi les petits enfants." Imitons-Le. Emparons-nous de la jeunesse qui formera la société future, et enseignons lui la Bonté. Les éducateurs de tous les pays sont avec nous. Pénétrons avec eux dans les écoles, et par tous les moyens qui seront à notre portée: bons exemples, images, théâtres, conférences, ne négligeons rien, je vous assure que nous ferons là du bon travail.

Et s'il est vrai que toute bonne action mérite sa récompense, sachez ceci. En ce monde rien ne meurt; il se peut que nous nous réincarnions après notre mort sur cette même terre. Qui me contra-

dira? Si nous avons préparé la vie meilleure, nous serons les premiers à en bénéficier. L'effort mérite d'être tenté, n'est-ce pas?

Ne désespérons point, la Bonté n'est pas à jamais bannie du monde, de ci de là nous trouvons des racines de cette plante rare. Laissez-moi terminer par une simple anecdote qui vous le prouvera.

Un de nos illustres contemporains—je n'ose prononcer son nom, il est peut-être dans cette salle—se trouva un jour incommodé par une invasion de souris. Ces petits mammifères s'étaient reproduits sans discrétion, et la colonie était devenue un danger pour les travaux du maître. Il leur tendit des pièges. Un jour il prit à la fois deux souris.

— Qu'allez-vous en faire? lui demanda un ami.

— Ma foi, les mettre dehors, tout simplement.

Mais bientôt il rentra avec son piège et les deux souris quelque peu inquiètes. L'ami interrogea.

— Quoi, vous ne les avez pas expulsées?

— Je n'ose pas, il fait trop froid.

HUMANITY AND RELIGION.

By CAV. DOTTORE ENRICO CASOLI.

It is with profound emotion that I speak here in this illustrious capital of England—a city so high in repute for human wisdom and authority—and my heart is stirred by the recollections of her active sympathy for us from the earliest dawn of our awakening to understanding. I behold the radiant pleiad of her men of genius—Shakespeare, Milton, Shelley, and Byron, dear to Italy as she was to them, and many others in all the fields of literature who were renowned for their beneficence in works of charity.

Permit me, speaking also in the name of my friend and colleague, Cav. Dott. Vieruccio Vierucci, to offer to this city, in which all that is English is centred, the greetings of the “Peninsula which is divided by the Apennines and surrounded by the Alps and by the Seas.” With my poor words I would also bring to your nation, so justly famed for her humanity and for the example she thus sets, the echo of our songs, and I would evoke in benediction the august name of the Queen and Empress Victoria, that symbolic rose so long the chosen flower amongst our gardens in lovely Florence, in whom the Society for the Protection of Animals in Turin found a munificent patroness. Also I would gratefully bestow a thought upon Ruskin and upon Martin, to whom the United Kingdom owes its first law in favour of Animals. All honour should be rendered to these great names, and to the organisers of this Conference, in which the most distant peoples unite in a humane work.

In our age, when a universal sentiment of brotherhood makes the chords of pity and compassion vibrate more than ever before, the urgent need to alleviate every sort of pain becomes irresistible, and it is indeed a humane duty to show gentleness towards those poor animals to whose sufferings our attention is so continuously directed. This is no voice of hysteric sentiment, but the call of all that is best in us, which, as thought itself, rejects all control, and, as the avalanche descending from the Alps, increases as the evil grows greater. Some may call it the voice of civilisation, because virtue is induced by education, even as genius and the physical forces are thus developed; and looking back at the past we see how compassion for animals arose and prospered with the evolution of man, for it was civilisation which suggested to man the extension of his care towards the brute creation, as he had already lavished it on his fellow-beings. I rather believe it to be the voice of instinct, which is silenced in the soul of the egotist, who only sees in the animal an instrument or a machine to serve his pleasure. In any case, it is certain that this instinct may be aided and encouraged by education.

Indeed, if we but observe, we may find gentle souls amongst the rudest peasantry, persons who are full of pity for everything and everybody, who would allow no innocent creature, however unattractive, to suffer, and who avoid all abuse of force. We also find in children, mingled with their natural tendency to cruelty, respect and pity for animals, and for those weaker than themselves, a compassion which is partly innate and partly a fruit of a wise education.

If we go back to antiquity, antiquity shows us that the most ancient peoples, and therefore those nearest to the life of Nature, felt intensely that instinctive call, and raised the problem of the relation between animals and man to the height of a religious dogma. Without entering into the religious conception of the Hindu, which has had so great a literary and moral influence on the Latin, Anglo-Saxon, and Slav civilisations, or into the ancient philosophy which, under the name of Theosophy, is nowadays being recalled to life, I will only say that in the Zend-Avesta passages and prayers abound which reproduce the loftiest sentiments of kindness towards animals. In the Buddhist religion it is reckoned a sin to destroy any animate being, insomuch that up to 1895 butchers were forbidden, as a sign of opprobrium, to wear the hat which no Corean will discard even in his own house. Without discussing the equal merits of the conceptions of Egyptian deism or pantheism, I will say that the wise and enlightened Egyptians placed animals in the splendid surroundings of their temples, attended to their wants with the greatest assiduity, punished with death all who killed them, embalmed them after death, and provided special sepulchres for them.

In the pages of the Old Testament it is God who, having created animals, man and woman without any distinction whatsoever, invites them all to the great feast of Nature and of life, and entrusts the animals to Adam that he may assume dominion and protection over them. Moreover, we read in these same holy writings that, as if to strengthen the idea of man and animals forming one united family, God took all animated beings under His care when He sent the destroying floods from Heaven. The people of Israel did not forget this teaching, and we frequently find passages in the Scriptures enjoining mercy towards animals. The learned Tertullian, in his commentaries, writes that God has given these precepts in order that, dealing justly and humanely with animals, we may learn to display like virtues in our intercourse with each other.

The religion of Christ, a religion of love and the continuation of the Hebrew law, does not cease to inculcate the duty of showing mercy to all living beings, and Francis of Assisi, Thomas of Aquinas, Bernard of Chiaravalle, Anselm of Aosta, Antony, Norbert, Francis de Paul, Philip Neri, and other Fathers, Doctors, and Theologians proclaim as a sacred duty the need to protect and show pity to all animals.

A great exception, however, is to be found in the Greek and Roman civilisations. In the polytheism of Greece and of Rome, although it was derived from the Hindu Pantheism and from the Babylonian Dualism, from that of Egypt and from other "naturalistic" and still more imperfect religions, we note that the friendly relations between animals and man have ceased. Nor could it be otherwise. Classic Polytheism assigned no moral value to animals as compared with man, and man who possessed rights of life and death over his children and his slaves, desired power over and not duties towards inferior living beings. This brutal principle did not cease with paganism, but was embodied, along with other relics of heathendom, in the life of Christian Europe, and this in spite of the efforts of such men as Leonardo da Vinci, Walter Scott, Charles Napier, Byron, Baudelaire, Gautier, Bernard de St. Pierre, Lamartine, Dickens, Coppée, Guerrazzi, Garibaldi, and De Amicis, with countless others who raised and are still raising their voices in recognition of the claims of animals. In spite of the fact that positive science, contrary to the ideas of Malebranche and of other philosophers, has conclusively proved that animals are susceptible to pain and pleasure, and has forced us to admit with Darwin, Agassiz, and Büchner, that in the ordinary manifestations of life they display all the moral virtues of which man is capable. In spite of all that should make us reflect, as Giodani says, how delightful it would be to call to mind that gentle philosophy which taught proud mortals that Nature, having denied to animals the gift of speech, has by the similarity of the affections and the community of pain made them the more dependent on us, and given us the more reason to care tenderly for them—in spite. I say, of all this, there are still voices of discord mingling with the calls for mercy and compassion, exclaiming that animals should serve man, and that it is one of the exigencies of the battle for existence—the struggle which exists in all Nature, and from which nothing, not even man, can withdraw himself—that the weaker should be oppressed or suppressed by the stronger. To what does such a philosophy tend? If it were to triumph it would mean the end of all that goes to make life less hard; it would prevent for ever that most wonderful of victories, the triumph over human egoism.

Indeed, this philosophy lives and flourishes nowadays amongst the most cultured seekers after knowledge. It shows itself in the horrible methods of vivisection, which has found followers who imagine it to be indispensable to the progress of science and the attainment of human happiness. Men, however, famous for virtue as well as for learning, are found on all sides protesting against such things, and the wise words of Conan, Leffingwell, Wood, Bell, Tait, Bigelow, Borrie, Syme, Fergusson, Elliotson, Gordon Stables, Arnold, Storrar, and many others condemn this

horrible practice, and show that no modern discovery in medical science can be wholly ascribed to vivisection, or that, at least, such discoveries could have been made without it. Against vivisection is raised the voice of benevolence throughout the whole world, and especially the voice of the Christian religion, which is essentially founded on the doctrine of love for all creatures.

While science, or, rather, a body of scientists, clamour for the use and abuse of vivisection, another party would abolish it, moved by the sentiment which makes the soul shrink from the infliction of pain, so that, pure and serene, it may aspire to happiness.

To the honour of England, which has welcomed us, and which is amongst the most powerful, most civilised and most religious of all nations, there stands the law which has limited the use of vivisection, and the great movement which would abolish it entirely. Ladies and gentlemen, let us congratulate England, which has thus brought this question to the fore, in purely altruistic spirit, convinced that vivisection can offer neither gain nor glory, but that it can only injure and make hard the heart of man—and the heart is everything, as Rousseau has well said.

THE ATTITUDE OF THE ROMAN CHURCH TOWARDS ANIMALS.

By CHARLES NEWTON SCOTT.

The indifference of a large proportion of the Roman Catholic clergy to the cause of humanity towards animals is indeed most distressing ; but we must not forget :—

1. That such priests of the Roman obedience are not the only pastors who take more after “the unjust steward” than after St. John the Baptist.

2. That, except Scandinavia, there is no European country more remarkable for general consideration for animals than Bavaria, where, at present, among countries having the majority of their population composed of professing Roman Catholics, except perhaps Ireland, the proportion of really *practising* ones is largest, and perhaps, too, the country of the world which is, at present, doing most honour to Christianity.

3. That, in Christendom, until Montaigne, it was only in the world friendly to the Church that any sign appears of there having been any question at all of humanity to animals, while this was strongly enjoined, for instance, in one of the most popular manuals of Christian morality circulated by the clergy of mediæval England, indeed so popular that “it was considered a volume of sufficient interest and importance to warrant its publication by the first English printers among the earliest prints of the newly discovered art of printing” (as shown by Abbot Gasquet in the *Dublin Review* of April, 1897), although the world indifferent, when not hostile, to the Church, never ceased to be both very much larger and very much more powerful than, through ignorance of mediæval history, it is commonly conceived to be, and could at times be a pretty lively one, as we can see it, for instance, in Boccaccio, or at the court of the Emperor Frederick II.

4. That protection of animals has not infrequently, since Bentham’s time, been used as a stalking-horse both for anti-religion and for anti-popery, with the usual result to a good thing of allowing itself to get into bad company, or what is believed to be such.

Anyhow, as, in the Western world, Christianity alone has any permanent or vital action on the furtherance of morality, it is not for humanitarians to have a hand in killing any variety of the bird that lays the golden eggs, even if not so fast as they would like. Nor is it for humanitarians to accept as fellow-workers those who endeavour to persuade people that they are forbidden to take part in a good work by their religion.

And how far this is from being the case with the Church (as Romanists understand the term) can be proved by the compilation entitled *L'Eglise et la Pitié envers les Animaux* (Paris, Librairie Lecoffre: London, Burns and Oates). In its present third and considerably enlarged edition, there is a record of saintly Pope Pius X.'s acceptance of a copy of the preceding edition, and of his blessing, on that occasion, "for all who protect from abuse and cruelty the dumb servants given us by God"; and the consideration may be especially recommended to its readers who are well acquainted with ecclesiastical history either of the Table of Contents (in chronological order) or of its alphabetical Index of 162 names—so many of them illustrious, and none quite obscure—all names of, for the most part, already canonized and other devout members of the Roman Church who have either enjoined humanity to animals, or practised it, or mentioned it sympathetically.

But perhaps the most convincing proof to be found in this compilation of the Roman Church not being so unconcerned with consideration for animals as it pleases some good people to fancy, is afforded by its specimen passages from catechisms, published under episcopal supervision, for at least as wide a circulation as is obtained by any of the didactic literature issued by "unsectarian" organisations, and perhaps more calculated than special treatises to stamp an indelible impression on the mind. Who can tell how much suffering has been averted by the single sentence, "Have I been cruel to animals?" in the questions which, among other Christians, children preparing for their first communion are directed to ask themselves?

Nor should we forget what were almost the last words of the late Mr. George Angell, whose long experience of indefatigable humanitarian work was something unique, as to both quantity and quality. In one of the last numbers, edited by him, of *Our Dumb Animals*, there is a long article of his devoted to a warm expression of gratitude to the Roman Catholic clergy of the United States for their hearty and efficient cooperation in his educational endeavours. But it is more than probable, that this no less sagacious than great-hearted Protestant had not begun his relations with them by enmity and contumely.

THE POETS AS PROTECTORS OF ANIMALS.

By WILLIAM E. A. AXON, LL.D., F.R.S.L.

In every period men are convinced that their own age is the most highly civilised, the most philanthropic, and the most humane of all the centuries that have passed since man and beast first appeared upon the earth. And so far as this feeling of pride in the heirship of the ages shall lead us to lofty ideals, to energetic action, and to continuous endeavour for the redressing of wrongs, and the establishment of purity, righteousness, and love, it may be useful. But woe to the generation which, with all the inspiration and experience of the past, fails to realise its obligations, and neglects the duties that press for accomplishment. "Are we better than our forefathers?" "I doubt," says Dr. Augustus Jessopp, "whether we are as kind to the dumb animals as the ancients were." How shall we test the matter?

Shall we take that marvellous passage in the "Odyssey" where Homer tells how the old, blind neglected dog Argus recognises his master as he returns, disguised as a beggarman, from the wanderings of twenty years—how the faithful hound dies of joy as he recalls his long-lost master, and how the noble Odysseus, in spite of the disguise that he must still preserve, lets fall a tear over a fidelity so true and touching? Shall we contrast this story of faithfulness and pity with one which shows how the same animal in the present day has fared at the hands of science? Dr. Brachet says :—

"I inspired a dog with the greatest aversion for me by plaguing and inflicting some pain or other upon it as often as I saw it; when this feeling was carried to its height, so that the animal became furious as soon as it saw or heard me, I put out its eyes. I could then appear before it without its manifesting any aversion. I spoke, and immediately its barkings and furious movements proved the passion which animated it. I destroyed the drum of its ears, and disorganised the internal ear as much as I could; and when an intense inflammation which was excited had rendered it deaf, I filled up its ears with wax. It could no longer hear at all. Then I went to its side, spoke aloud, and even caressed it, without its falling into a rage—it seemed even sensible of my caresses."

Dr. Brachet repeated the same experiment on another dog, and assures us that the result was the same.

Such a comparison would, of course, be unfair, but that it is even possible to make it at all is enough to suggest a doubt whether we are justified in the pride that looks with disdain upon the former days, that thinks the sum of good has been attained, and that the future has nothing more to give us of moral advancement.

The poets in all ages have been the surest exponents of the best thoughts and aspirations of their day and generation. From Homer to George Meredith there are a cloud of witnesses who have recognised the kinship of life, who have seen that the *other* animals have claims upon man, and that he cannot refuse mercy and pity without injury to his own soul. It is the tragedy of tyranny that the oppressor inflicts as much—even more—injury upon himself as upon his victim.

Here is a verse written by a little known Greek poet, Addæus Macedonis :—

“ Alkon's ox is worn and old,
It has gained him grain and gold;
Must it to the shambles go?
'Nay,' says Alkon, 'never so.
Long he helped me at the plough,
I'll be grateful to him now—
His declining days shall pass
Knee deep in the pleasant grass.' ”

We have not advanced very much beyond the feeling of gratitude thus expressed so long ago in our dealings with “our poor relations.” In all the intervening centuries has the obligations of man to the animals been better expressed?

Let us turn to Shakespeare. When the queen in “Cymbeline” intends to try the effect of poisonous drugs upon

“ such creatures as

We count not worth the hanging—but none human,”

the wise physician answers, with truth and promptitude :—

“ your highness

Shall from this practice but make hard your heart.”

In former ages torture was regarded as a legitimate weapon for the extraction of truth from an unwilling witness. It was called “*the question*,” and it was only after many tragedies men realised that the answers extorted by pain were not to be trusted. Under the spur of physical suffering men and women acknowledged themselves guilty of impossible crimes, and self-complacent law committed murder in the sacred name of Justice. The law now recognises that there are some methods of question that are wrong. All experiments are questions, but the advocates of vivisection have yet to learn that torture is a form of question as unjustifiable in science as it is in law. Tennyson, Browning, Robert Buchanan have each, like Shakespeare, made their protest against vivisection. Cruelty is sometimes justified on the ground that animals have “no souls.” This might the rather be a reason for their kindly treatment, for if their lives are so straitened they have at least a claim to a measure of happiness. Have animals a life beyond death? Many

poets and thinkers have thought so. No one questions Robert Southey's orthodoxy; yet it was he who said:—

“ He who gave thee being did not frame
The mystery of life to be the sport
Of merciless man. There is another world
For all that live and move—a better one.”

The hope of immortality has burned in the breast of man for countless ages, but who would care to exclude Grey Friars' Bobby from the life beyond the grave?

What shall we say to the dog of Helvellyn, with its long days and nights of watching by the dead body of his unfortunate master? Who has not heard of such faithful spirits? And then when we turn from Wordsworth and Walter Scott's memorable verses on the fidelity of the dog to the dead as to the living, we may read of the Italian vivisectors who—of course in the interests of science—shut up a dog in a cage and starved it to death in forty-three cruel days. What shall we say of those who torture the creatures whom Byron, Lamartine, and Elizabeth Browning loved and honoured as friends and companions?

The gentle spirit of William Cowper is a benign influence in English literature. He bears his testimony against the hideous cruelties inflicted by mankind upon the dumb creatures who serve him.

“ Witness at his foot
The spaniel dying for some venial fault
Under dissection of the knotted scourge;
Witness the patient ox, with stripes and yells
Driven to slaughter, goaded as he runs
To madness; while the savage at his heels
Laughs at the frantic sufferer's fury spent
Upon the guiltless passenger o'erthrown.
He, too, is witness, noblest of the train
That wait on man, the flight-performing horse:
With unsuspecting readiness he takes
His murderer on his back, and push'd all day,
With bleeding sides and flanks, that heave for life,
To the far-distant goal arrives, and dies.
So little mercy shows, who needs so much!”

Cowper declares with the severe courage that justice can inspire in the gentlest souls:—

“ I would not enter on my list of friends
(Though graced with polished manners and fine sense
Yet wanting sensibility) the man
Who needlessly sets foot upon a worm.
An inadvertent step may crush a snail
That crawls at evening in the public path;
But he that has humanity, forewarn'd,
Will tread aside and let the reptile live.”

One of Cowper's poems—fortunately little needed now—is the “Cockfighter's Garland,” and refers to an incident which occurred in 1789 at Tottenham. John Ardesoif, a young and wealthy man, had a favourite bird which had been victorious in many cock-fights, but at length was vanquished. This enraged the man, who tied the bird to a spit and roasted him before a large fire. The screams of the miserable animal were so heart-rending that some gentleman attempted to interfere, when Ardesoif seized a poker and declared that he would kill the first who interposed. So great was his passion that it had a fatal effect, and he fell down dead whilst thus asserting his right to torture.

Cowper denounces :—

“ Detested sport
That owes its pleasure to another's pain,
That feeds upon the sobs and dying shrieks
Of harmless nature, dumb but yet endued
With eloquence that agonies inspire
Of silent tears and heart-distending sighs !
Vain tears, alas ! and sighs that never find
A corresponding love in jovial souls.”

Cowper's hares are immortal. We bless the saintly soul that amid the agonising gloom of his own life kept ever open the door of mercy for all suffering creatures.

Against the cruelties of sport and of science—falsely so-called—there has been a vigorous protest. But continuous and revolting cruelty is involved in the processes by which the flesh of dead animals is brought to the table for the food of man. Well might Lecky say :—“ I venture to maintain that there are multitudes to whom the necessity of discharging the duties of a butcher would be so inexpressibly painful and revolting that if they could obtain flesh diet on no other condition, they would relinquish it for ever.” But responsibility cannot thus easily be shifted. No one disputes the enormous cruelties of the slaughter-house. Before Edward VII. came to the throne he spoke on behalf of an institution for *girls* employed in the Deptford slaughter-houses, and said :—“ The avocation of these young women is not only of a repugnant nature, but has a deteriorating tendency, and this institute lifts them out of a degraded state into a purer atmosphere.” Whereupon one of our novelists wrote :—

“ On every task we pay a tax,
But here the highest toll is shown—
Behold, the butcher's crimson axe
Robs not the life of beasts alone.”

The poets have been faithful witnesses to the truths of mercy and kinship. The Golden Age, whether it be pictured as a vision of the future or a tradition of the past, is always one in which the shambles have no place. The poets and the prophets feel that life at its best and fullest must be free from cruelty and the needless shedding of blood. Isaiah's vision of the Mountain of the Lord is a place where

they shall neither hurt nor destroy. Ovid, a generation before the Christian era, writes :—

“ O mortals from your fellows’ blood abstain,
Nor taint your bodies with a food profane ;
While eorn and pulse by nature are bestowed,
And planted orchards bend their willing load ;
While laboured gardens wholesome herbs produce,
And teeming vines afford their generous juice ;
Nor tardier fruits of cruder kind are lost,
But tamed with fire, or mellowed by the frost ;
While kine to pails distended udders bring,
And bees their honey redolent of spring ;
While earth not only can your needs supply,
But, lavish of her store, provides for luxury ;
A guiltless feast administers with ease,
And without blood is prodigal to please.

* * * * *

“ O impious use ! to Nature’s laws opposed,
Where bowels are in other bowels closed ;
Where fattened by their fellows’ fat they thrive,
Maintained by murder, and by death they live.
’Tis then for naught that mother earth provides
The stores of all she shows and all she hides ;
If men with fleshy morsels must be fed,
And chew, with bloody teeth, the breathing bread,
What else is this but to devour our guests
And barbarously renew Cyclopean feasts ?
We, by destroying life our life sustain,
And gorge the ungodly man with meats obscene.
Not so the Golden Age, who fed on fruit,
Nor durst with bloody meals their mouths pollute.
Then birds in airy space might safely move,
And timorous hares on heaths securely rove ;
Nor needed fish the guileful hook to fear,
For all was peaceful, and that peace sincere.”

Nineteen centuries later the same humanitarian evangel is expressed by Shelley, who sees in prophetic vision the great Festival of the Nations :—

“ My brethren, we are free ! The fruits are glowing
Beneath the stars, and the night-winds are flowing
O’er the ripe corn. The birds and beasts are dreaming.
Never again may blood of bird or beast
Stain with its venomous stream a human feast,
To the pure skies in accusation steaming.
Avenging poisons shall have ceased
To feed disease and fear and madness,
The dwellers of the earth and air
Shall throng around our steps in gladness,
Seeking their food or refuge there.
Our toil from thought all glorious forms shall eull,
To make this earth, our home, more beautiful ;
And Science, and her sister Poesy,
Shall elothie in light the fields and cities of the free.”

“Hast thou named all the birds without a gun?” asks Emerson. He who looks on Nature with the poet’s eye will learn lessons unknown to minds of poorer vision. As George Meredith tells us :—

“With love exceeding a simple love of the things
That glide in grasses and rubble of woody wreck ;
Or change their perch on a beat of quivering wings,
From branch to branch, only restful to pipe and peck ;
Or bristled, curl at a touch their snouts in a ball ;
Or cast their web between bramble and thorny hook ;
The good physician Melampus loving them all,
Among them walked, as a scholar who reads a book.”

The key that unlocks the chambers of the mystery of Life—the chambers through whose magic casements we see the sunlit waters of the mighty ocean of being—that key is Love.

Finely has Philip James Bailey said :—

“All animals are living hieroglyphs.
The dashing dog, and stealthy-stepping cat,
Hawk, bull, and all that breathe mean something more
To the true eye than their shapes show ; for all
Were made in love and made to be beloved.
Thus must he think as to earth’s lower life,
Who seeks to win the world to thought and love.”

AN AFTER LIFE FOR ANIMALS.

By ERNEST BELL, Editor "Animal's Friend."

The difficulty in treating this subject—which might seem at the outset to be a fatal one—is that we do and can know very little about it. A moment's thought, however, will show anyone that some of the most interesting things in the universe are just those about which we know little, but wish to know more. Take, for instance, the kindred subject of the after-life of man. Who can be said to really know anything at all about it? Yet, it has interested many hundred millions of people since the world began, and has been the subject of an appalling number of treatises and sermons in all kinds of languages, while the multitudinous variety of ideas concerning it have been the leading principles in the noblest lives as well as the hopeless barrier to all aspiration, ending sometimes in self-destruction, in minds of another type.

We claim that the after-life of animals is inseparably connected with that of our own species, and that the time has come when it should receive our more serious consideration, and this for two reasons: (a) Because the general belief in an after-life for animals would make an immeasurable difference in our treatment of them; and (b) because our own progress and enlightenment are involved in it. For just as the examination of the bodily structure of animals has had a revolutionary effect on our view of the nature and origin of the human race, physically, so the due consideration of the psychical part of animals is likely to throw light on our own spiritual nature. Comparative psychology is now recognised as a definite science.

Though the vast majority of people consider—or will state without consideration—that the great distinction between men and the other animals is that men have souls and animals have not, there is an increasing number who recognise no such distinction, and while as a popular question it is a comparatively new one, there have always been people, from the earliest times, who have held the view which is still considered extravagant by the unthinking multitude.

Passing over the Eastern teachers, who from the time of Buddha have always been centuries in advance of the western world in all such lines of thought, we find that the early Greek philosophers, Pythagoras, Plato, Plotinus, and Porphyry, in the very early centuries accepted the idea that animals possessed an intelligent soul, like men, which would live on after death. In later days our Bishop Butler, in his work "The Analogy of Nature," wrote:—

"We cannot find anything throughout the whole analogy of nature to afford us even the slightest presumption that animals ever lose their living powers, much less if it were possible that they lose

them by death, for we have no faculties wherewith to trace any beyond or through it, so as to see what becomes of them. Death removes them from our view. It destroys the sensible proof which we had before their death of their being possessed of living powers, but does not appear to afford the least reason to believe that they are then or by that event deprived of them."

Michelet, in his standard book on "The Bird," writes:—"Open your eyes to the evidence. Throw aside your prejudices, your traditional and derived opinions. Preconceived ideas and dogmatic theories apart, you cannot offend Heaven by restoring a soul to the beast. How much grander the Creator's work if He has created persons, souls, and wills, than if He had constructed machines."

Amongst other thinkers who have held similar views we may mention Luther, Wesley, Cowper, Southey, Shelley, Byron, Keble, Pope, Kingsley, and Dean Stanley.

PHYSICAL CONSIDERATIONS.

As there is very little or no direct evidence of the after-life of animals, just as there is so little with regard to our own future existence that many people hold the opinion that we have none—an opinion which it is impossible to disprove by direct evidence, whatever may be one's feeling in the matter—the only way we can proceed is by analogy between the human and sub-human races.

Since Darwin's time the world has accepted the general idea that our bodily structure has had its origin in lower forms, and that we and all sub-human species are really and actually kindred, having sprung from a similar origin and branched off in different directions. I need not labour the point, but will merely mention the following facts as stated in Howard Moore's "Universal Kinship" in substantiation of the proposition:—

1. Man's body is composed of millions of minute cells which are indistinguishable under the strongest microscope from those composing the bodies of the higher animals.
2. All animals commence existence as a single cell.
3. The skeletons of human beings and animals alike are composed chiefly of lime—lime being in the sea, where life spent so many of its earlier centuries—the most available material for parts which need durability.
4. Men and all other animals breathe in oxygen and breathe out carbon dioxide.
5. The general plan of structure in all vertebrate animals is the same.
6. The teeth of men and anthropoids are in number and all essential points identical.
7. Men and anthropoids live about the same number of years, both becoming toothless and wrinkled in old age. In short, as Huxley said:—"The structural differences which separate man from the gorilla and chimpanzee are not so great as those which separate the gorilla from the lower apes."

But the most extraordinary and convincing fact is that the young of the higher animals, including man, pass quickly through the lower stages of development before birth.

It is quite impossible to account for these facts on any other supposition than that there has been a gradual growth from one type to another as far as the bodily structure is concerned.

It may perhaps be said that we grant the evolution of the higher races from the lower, but the lower have existed only to lead up to the higher and have died out, or will die out when their work is done. But this cannot be maintained. In races, as well as in individuals, we find a close analogy between the sub-human species and the human. In the order of creation or evolution the bird comes as a development of the reptile or lizard—not in the direct order of progress between the lower forms and man who came by a different route, but as an offshoot or side development, and these side developments are valuable, as showing that man is not necessarily (as we in our conceit are sometimes inclined to think) the sole end and aim in creation. That the very large section of animated nature represented by the birds has been created and developed in its own way, with no evidence that it has any intention of leading up to anything human, is surely good evidence that it has to work out its destiny for its own ends and for purposes which we cannot at present pretend to understand.

In the same way we find that since the dawn of creation there have been races, huge mammoths as well as tiny species, which have dwelt on the earth for a time and then succumbed to varied conditions and died out leaving no trace but fossil remains—just as the races of men have come for a time, succumbed, and died out.

It is as though Nature were always trying experiments, many of which are not successful. The white races are not the descendants of the black as we at present know them. The latter, like the dinothorium or mammoth, are a side development or unsuccessful experiment, and apparently, in most cases, are destined to die before the white man and his ways.

Had those primitive, unformed races of men, who differed but little from apes, no meaning beyond what we see? Was their existence a purely wasteful freak of nature? They were not an essential link in the chain of future generations of more developed races, but were a side development like the sub-human races. Do we not hold that the individuals in these human tribes had some spark of the life that does not die, but continues its development in another sphere? And, if so, may we not logically hold the same with regard to the other side developments which we find around us?

MENTAL ATTRIBUTES.

Having accepted the position that the human body has evolved from the sub-human, it is difficult to see how we can avoid the conclusion that the mind and spirit have also evolved in the same way. They have always been the inhabitants of the body, so to speak, and the growth of the one has gone on concurrently with that of

the other. As in the body, so in the mind we find in the animal the identical qualities and faculties in various stages of development which we find in ourselves—not only the so-called animal or bodily feelings, but the higher faculties also, as memory, reason, love, sympathy, and self-sacrifice.

It is also a very significant fact that just as we saw that the child before birth goes through in rapid succession the stages of race development, so the human mind in its growth gradually unfolds and recapitulates in a wonderful way the mental stages which the race has come through.

As Howard Moore says:—

“The earliest powers of the new-born babe are those of sensation and perception. The babe cannot think. It has no feeling of fear, no affection, no sympathy, and no shame. It can see and hear and taste and feel pain and satisfaction, but even these are vague and confused. In a week the perceptions are more sharp and vivid, more distinct and orderly. Memory arises. Memory is the power of reproducing past impressions. At three weeks old the emotions begin to sprout. The first to make their appearance are fear and surprise. When the baby is about seven weeks old the social affections show themselves and the simplest acts of association are performed. At the age of twelve weeks jealousy and anger may be expected. At fourteen weeks affection and reason dawn. Sympathy germinates at about the age of five months, pride and resentment at eight months, then grief, hate, and benevolence, and later shame and remorse.

“Now the remarkable thing about this is that this is very much like the order in which mind in the animal kingdom as a whole has apparently evolved. The lower orders of animals have none of the higher emotions, and none of the more complicated processes of mind. There is no shame in a reptile, no dissimulation in the fish, no sympathy in a mollusc, and no memory in the sponge. Memory dawns somewhere near the radiate stage of development and fear and surprise in the worms. Pugnacity makes its appearance in the insects, imagination in the spiders, and jealousy in the fishes. Pride, emulation, and resentment originate in the birds, grief and hate in the carnivora, shame and remorse amongst dogs and monkeys, and superstition in the savage.”

Again, as in the physical body, the animals have far surpassed man in certain qualities, which have been useful to them in their struggle for existence, such as flight, vision, hearing, and scent, while men have developed others to suit their needs, so in the mental realm we find that the animals have surpassed us in certain departments. It may be doubted whether any woman even has ever achieved a higher level of self-sacrificing devotion than has been found in some dogs, or any man more courage than that of the small tom-tit, who will fearlessly attack a human being a thousand times his own size, while the tiny race of ants have evolved and live in a social system which is much in advance of anything that man has achieved anywhere on the earth.

THINGS OF THE SPIRIT.

It may be urged that we have no monopoly of mental attributes, all of which are shared with us by the animals, but they still have no conception of the things of the spirit—that they have no idea of Deity or religion. The unanimity of opinion of those who have made a careful study of this subject, and whose views are therefore entitled to the greatest consideration, is quite remarkable, as Mr. E. P. Evans points out in his “*Evolutional Ethics*.” M. de Quatrefages (in his *Rapport sur le Progrès de l’Anthropologie*, Paris, 1867) maintains that domestic animals are religious since they are amenable to rewards and punishments, doing the will and seeking to win the favour of superior beings, on whom they are dependent, propitiating and fawning upon them, creeping and grovelling upon the ground in adoration, in order to assuage their anger and secure their kind regard. There is no difference, says this author, between the negro who worships a dangerous animal and the dog who crouches at his master’s feet to obtain pardon for a fault. Animals fly to man for protection as a believer does to his God.

According to Darwin,

“The feeling of religious devotion is a highly complex one, consisting of love, complete submission to an exalted and mysterious superior, a strong sense of dependence, fear, reverence, gratitude, hope for the future and perhaps other elements. No being could experience so complex an emotion until advanced in his intellectual and moral faculties to a moderately high level. Nevertheless, we see some distinct approach to this state of mind in the deep love of a dog for his master, associated with complete submission, some fear, and perhaps other feelings.”

Comte held that the higher animals are capable of forming fetichistic conceptions, and have been known to be strongly influenced by them.

Herbert Spencer admits that “the behaviour of animals elucidates the genesis (origin) of fetichism.” He instances the case of a retriever, who, associating the fetching of game with the pleasure of the person to whom she brought it, would often fetch various objects and lay them down at her master’s feet, and thinks this had become in her mind an act of propitiation.

Still more interesting and instructive were Mr. Romanes’ experiments with a Skye terrier. This dog, who was unusually intelligent, and, therefore, a good subject for psychological study, used to play with dry bones, tossing them up in the air and throwing them to a distance, giving them the appearance of animation, in order to give himself the ideal pleasure of worrying them. This writer says:—

“On one occasion I tied a long fine thread to a dry bone and gave him the latter to play with. After he had tossed it about for a short time I took the opportunity, when it had fallen at a distance from him and while he was following it up, of gently drawing it away from him by means of the invisible thread. Instantly his whole demeanour changed. The

bone which he had previously pretended to be alive began to look as if it really were alive, and his astonishment knew no bounds. He first approached it with nervous caution, but as the slow receding motion continued and he became quite certain that the movement could not be accounted for by any residuum of force which he had himself communicated, his astonishment became dread, and he ran to hide himself under some article of furniture, there to watch at a distance the uncanny spectacle of a dry bone coming to life."

In this instance we have the experience of close observation, judgment, reason, and imagination, culminating in the exhibition of superstitious fear—all the elements, in short, which constitute religious sentiment in its crudest form.

Mr. W. J. Long has an interesting chapter on the subject of religion in animals in his "Brier Patch Philosophy." He argues that religion has two elements—intuition and reason. Now, an animal has intuition—which is inborn knowledge independent of the senses—as you admit when you speak of his instinct, and he, obviously, has also some claim to elemental reasoning, so there is no impossibility in his possessing a rudimentary religion.

The same writer continues:—

"Since you have lost much of your intuitive power in following the long road to reason, and since the animal's intuitions are admittedly much keener than your own, it seems only a reasonable question to ask, what is there to prevent the animal also from being more or less dimly conscious of that invisible life which man first discerned through his intuitions? Among wild animals certainly the feeling of the presence of an unsensed friend or enemy is so strong that hunters have noticed and wondered at it. So real is the feeling that it overmasters the keen senses upon which we usually depend. A deer, for instance, usually trusts his nose and his ears absolutely; but let a deer feel the presence of a danger, and though he can neither hear nor smell the cause of his alarm, he moves away swiftly and silently without a question. Among domestic animals you have noticed that the courage and devotion and all the best qualities even of a dog or horse are greatly developed by the simple fact that he recognises a master's spirit above him. Your dog certainly does not obtain his idea of a master's spirit through the senses; man is not nearly so powerful or noble as many of your great beasts. Whatever idea your dog has of you as his master is the recognition in you of some mental and spiritual quality, and is gained by him through some mental and spiritual perception. What is there, then, to prevent all animals feeling more or less surely the simple presence of one whom all your religions recognise as the Master and Ruler of the solitudes, present and active in all things though no mortal eye can see Him, nor any ear hear the sound of His footsteps?"

That some of the domesticated animals have a well-developed moral sense and a conscience will hardly be denied by anyone who has associated intimately with them. By his behaviour a dog or a cat will often show that he has done something "wrong," before

his master has any idea what the wrong action may have been, and this is not a question merely of fearing any severe punishment, for they will act no differently when the only punishment they ever receive is a look or a word of disapproval; and is not the wish to gain the approval and love of the higher being the greatest incentive to right conduct amongst men, and, in fact, one of the chief elements in practical religion? Again, the small dog, who will run terrified from another in the road, becomes a bold defender as soon as he gets within his own gate, when supported by the sense of right and duty in protecting, exactly as one sees a weak, retiring person become a living force when filled with enthusiasm for a righteous cause. On the other hand, the bigger dog on his part, while bold enough on the thoroughfare, becomes hesitating and weak, and allows himself to be driven away by the plucky little defender. All of which seems to show a consciousness in both of them of the inherent power of right and the weakness of wrong.

That all the powers of the human mind are but the development of elementary powers found also in the sub-human races, seems really to settle the question of an animal's claim to some elementary form of religion.

TELEPATHY.

Again the essential unity of the animal and human mind is strongly evidenced by the telepathic communication which has been found to exist between them. A striking instance of this has lately been reported to us by a lady in whom we have absolute confidence, in the case of a dog named Rufus, taken in at the Boston Animal Rescue League:—

“When we got him he was a most discouraging-looking animal. After three months of kind treatment he began to improve. As soon as he had recovered his spirit we began his education. He soon learned to roll over, sit up, die, trust, say his prayers, etc. Then I began teaching him to pick out playing cards. It required some time and patience to teach him the first one, but after that he learned a new one as soon as I told him the name of it. He now knows eighteen different cards, the four queens, three aces, and the two of spades. Then I began teaching him to spell. He can now spell two words—“Rufus” and “Simmons”—for he is a loyal supporter of Simmons' College. I put a lot of blocks in front of him and he picks out the right letters one at a time with his foot, and is rewarded each time with a piece of cooky. I intend to teach him to spell some more words, and perhaps later on to count.”

Three weeks later the lady writes:—

“Since I wrote you Rufus has developed quite remarkably. I got some numbers and taught him to add. Suddenly one day I discovered that he would find the right number before I taught it to him. I tried subtraction, multiplication, and division, and he hit the right number each time. Then I asked him to spell ‘dog,’ and he spelled it as well as the words I had taught him. I asked him to translate it into German and into French, and he did! I did nothing but put the letters within his reach, mixed in with other

letters. Then I took some playing cards which he had never seen, and he got them all right. He put his fore paw gravely on the figure indicating the result of such a complicated arithmetical problem as 'how much is three times six, plus three, minus seven, divided by two?' I decided that he must read my mind, for when I think of the wrong one he invariably gets it, and when I think of the right one he gets it about nine times out of ten."

Then the lady gave a convincing demonstration of the fact that Rufus is governed by mental control. If she said to him, "Rufus, which is A?" and at the same time thought of B, Rufus put his paw on B. If she said, "Rufus, pick out the number 5," and thought of 9, Rufus put his paw on 9. A friend of hers came to her house and wanted to know if she would let her try to ask him questions. She did so, and Miss B—— sat close by. As long as she was near him with her mind fixed on the answers to the questions, he answered them correctly. She then tried this experiment: She went away out of his sight in a corner of the room, and kept saying to herself over and over again, so that she should not think of anyone else, the letter "S." Her friend called out to her and said, "I cannot get Rufus to make any reply to my questions, excepting 'S.' He answers 'S' to everything I ask him." This is certainly a very singular illustration of the telepathy, I suppose one might call it, which may exist between two minds—the mind of a human being and the mind of a dog.

Some people find arguments for an after-life for man in the apparent injustice of the world. We mean the injustice which gives some favoured persons all the good things of life, while others, apparently equally deserving, are born to a life of squalor and hardship, and die without ever having a chance of knowing what life contains. It seems to many persons that, if justice exists anywhere, there must be another life in which compensation will be made for this seeming wrong.

Again, that lives are mercilessly and apparently meaninglessly cut short suddenly in the full tide of their development seems to some people almost to demand that there shall be an existence in some other sphere where their course may be continued and completed.

These arguments will have different weight with different people, but, in as far as they are valid for human beings, they must be allowed also to apply to sub-humans. That one dog should lead a life of pleasure surrounded always by affectionate friends, and die a quiet and peaceful death, while another has to bear kicks and cuffs all his days, and at the end endure the tortures of the vivisector's laboratory, seems to demand some explanation not given in this existence, while the arrest in their developments differs only in degree from that of human beings.

REAPPEARANCE AFTER DEATH.

The reappearance of animals after death, of which there are

now a good many instances on record, will probably be the strongest argument with many people. We have space to quote only one case out of a good many which have been carefully investigated by the Psychical Research Society:—

“In the year 1883 we were staying at the Hotel des Anglais, at Mentone. I had left at home (in Norfolk) in the care of our gardener a very favourite little dog, a black and tan terrier, named Judy. I was sitting at *table d'hôte*, and suddenly saw my dog run across the room, and unthinkingly exclaimed: ‘Why, there is Judy!’ There was no dog in the hotel, and when I went upstairs I told my daughter, who was ill, what I had seen. A few days after I got a letter saying that Judy had gone out with the gardener as usual in the morning quite well, but when he returned at breakfast time she was suddenly taken ill, and died in half-an-hour. At this distance of time I cannot distinctly remember whether the dates agreed, but my impression is that she had died the day I saw her.”

The lady's daughter referred to the incident in her diary as follows:—

“Mamma saw Judy's ghost at *table d'hôte*!”

The same lady related her own personal recollections of it as follows:—

“I distinctly remember my father and mother and sister, and my cousin, coming into my bedroom, all laughing, and telling me how my mother had seen Judy (black and tan terrier) running across the room whilst they were at *table d'hôte*. My mother was so positive about it that one of the others (I think my father) had asked the waiter if there were any dog in the hotel, and he had answered in the negative.”—*Proceedings of the Society for Psychical Research*. Vol. xiv., p. 285.

THEOSOPHICAL VIEW.

The theosophical teaching in this matter, if we understand it rightly, is that all animals are endowed with a soul in some form, but that in the lower forms the soul at the time of physical death returns to what is called the “group-soul,” from which portions are continually reincarnated and return. It is only after the animal has attained a certain degree of development that it attains to an individual consciousness, and becomes, so to speak, a separate soul. It is, naturally, not possible to define even approximately when this change may take place, but we are told that many creatures far below the rank of our higher domestic animals often manifest an individuality of character which seems to point to the probability that they have already attained individuality of existence.

SUMMARY.

To sum up, we find our world populated by many widely different races of creatures who live the most varied lives in air, in water, or on earth, but in all of them you see a general similarity of structure, varied obviously in accordance with and by reason of their different surroundings and needs. We find no decided gap in the chain. We find them all taking their origin in a similar minute cell, and we see the higher of them passing in their personal early development through the various stages still found in the lower.

We find the same mysterious essence, which we call Life, actuating them all.

We find they all have similar feelings, impulses, affections, developed in varying degrees, the so-called lower forms possessing some of them in higher degree than the more advanced forms where they have been useful in their daily lives.

We find the sub-human and human types alike developing in side directions—reaching a certain point, and then dying out as unfit to survive as a race in this world.

We find the intangible portion of the individual, the mind, so near akin in human and sub-human that communications pass between them quite apart from the senses in a manner incomprehensible to either.

We find that even after the extinction of life in the body communications can yet be made between the minds of the human and sub-human.

Will any candid-minded person venture to affirm that if there is an individual after-life for man, there is not also one for the other animals, and, if so, on what grounds?

THE WORK OF THE LATE ANNA KINGSFORD M.D., AND EDWARD MAITLAND, B.A.

By J. TODD FERRIER.

The work accomplished by the late Dr. Anna (Bonus) Kingsford and Edward Maitland is not one which is easily estimated. Indeed, we question whether anything like an adequate estimate could be given, so comprehensive was the scope of their work and far-reaching in its influences. We might even question whether their real work has been understood by those who might be spoken of as their fellow labourers in the great field of service, whether the great purpose of their mission has not been lost sight of because of giving it too narrow a scope or a meaning which is altogether inadequate. Such things as they accomplished could not be numerically stated; nor is the greatness of their mission to be weighed by any phenomenal results upon the outer planes, because their work was more than any outward plane mission could be. Whilst it took the work upon the physical spheres within its scope, it extended beyond them into the spiritual. It embraced the objective fields, but its foundation and inspiration were in the subjective. It dealt with the phenomenal effects, but it also dealt with the causes of the phenomena which it discovered through contact with the Spiritual Spheres. They both saw the manifestations which we all witness; but they were also led to witness the subjective effects. They beheld the Creatures writhing within the Physiological Laboratories as they passed through the fearful ordeals imposed upon them in the name of Science and Humanity; but they were at last led to also behold who the Creatures were who so suffered, and to understand the nature and origin of the dreadful conditions which had brought about all their sufferings. Nay, they even saw the inner meaning of the insane pursuit of knowledge along the lines of material science as expounded by the leaders of Vivisection, beheld the forces which lay behind many of the chief apostles of the monstrous heresy in their conduct within the Laboratories, and had given unto them the knowledge of the unspeakable issues of that conduct.

When Anna Kingsford set out on her beautiful mission, whose purpose was to pass through the Physiological Schools which were then open to women, so as to know from experience what these schools were in their nature and ways, and to be able to demonstrate how it was possible to acquire a sufficient knowledge of Physiology and Medicine so as to be able to take the Medical Degree without having the knowledge gained through the unspeakable demonstrations made upon the Creatures who anguish within the prison-houses, she little imagined what experiences lay before her, and how

she and Edward Maitland would be called upon by the Powers of the Invisible World to give to the Western World a view of Vivisection which would at last bring about such a change in the field of Medical Research that the practice of Vivisection would not only be looked upon as a mistaken Pathology arising out of ignorance of the true Laws of Life on the part of the Profession, but an actual crime against the whole of the Human Race.

She did not then foresee all that would arise out of her mission : whither the path she had taken would lead her ; the fearful sufferings which must needs accompany her along that path and arise out of her walking it ; the strange and, what has appeared to some people to be, inexplicable experiences which would become her portion ; the profound meaning of the terrible evil which, with her colleague, she was called to expose both as to its nature and issues. She did not then anticipate all the revelations which afterwards came to her concerning the more than material phenomena which always accompany the work of experimentation within the Laboratories, and the spiritual consequences which follow these dark deeds. For though she knew that it was to be part of her mission to effect the deliverance of the Creatures from the tyranny of the worshippers at the shrine of this modern Moloch, yet did she not then realise all that the inner meaning of her mission implied, nor its relation to the fuller and more perfect Deliverance of all the Creatures from their sad and oft-times painful limitations through the upliftment, the ennoblement and complete Redemption of the various branches of the Human Race. It was not until she and her colleague seemed to be almost withdrawn from the special work of dealing with Vivisection upon the physical spheres that the real nature of the Mission came to her. For she had to be withdrawn from the more outward spheres of activity in order that she and her colleague might be able to carry out a work whose nature was such that it led them into experiences which took them more and more away from the outer spheres of service, and were the means of causing nearly all those who formerly had been their friends to forsake them. They were both led to see that the whole question of Vivisection belonged to the *spiritual realm*, and not merely to the physical, and that it was but a part of the manifestation of deep-seated evils whose nature no one could have imagined unless shown to them from the Spiritual World. They were called very specially to a work for which their strange experiences fitted them, to carry out which they had often to leave the ordinary paths of service and to follow one which brought upon them much sorrow and anguish of heart, and upon their fair names obloquy and scorn. For they had to be the Apostles of the new vision that was to be given to the Soul by means of which the whole materialistic systems—Scientific, Ecclesiastical, and Theological—should at last be overthrown, systems of which vivisection is the most Satanic exposition. They were called to be the Apostles

of that new vision wherein the true nature of Man and Creature is made obvious, by means of which Life is to be lifted far above the planes of mere organic matter, and shown to be entirely spiritual in its nature; to touch with its magic wand the Creature Kingdom and make all its inhabitants appear in their *real life* as spiritual organisms rather than material, and as elementary Human Souls on their way to the Human Kingdom; and to throw such light upon the Human experience as to give unto both the past and the future history of the Soul, certain knowledge which testified to the spiritual origin and nature of all true Life, and the high destiny to which it was called when first created. They had not only to contend against a science which affirmed the necessity of Vivisectional practices for the healing of disease, but to lay sure foundations for the overthrow of the whole system upon which any such doctrine could be built up. They had not only to expose the falsity of the position taken up by Physical Science, and the awful results to the Creatures; but very specially to make clear the real nature of the Materialistic Systems out of which such things could grow into experimentation.

And in following the path along which they must needs go in order to accomplish their mission, they became subject to experiences of the saddest kind, experiences which caused them to be misunderstood by their intimate friends, and even to be cast off and repudiated by many of them. Whilst they were wholly consecrated to the work of receiving for Humanity a higher and truer vision of all Life both as to its origin and its destiny, they were maligned by those who were at heart enemies of the beautiful mission in which they were engaged; and by their previous friends the profound spiritual import of their work was so misapprehended and grossly misrepresented, that for many years a dark cloud was cast over the Divine Work accomplished through them. For their work's sake they were made to pass through fires of trial which imposed upon them sufferings beyond the power of tongue or pen to portray; and these terrible trials were intensified by the attitude of those who should have been able to apprehend the sublime nature and purpose of their work, to enter into real sympathy with them in their most difficult task and support them by their loving thoughts and co-operations, and to defend both them and their Mission against the calumniators who were only too anxious to injure them and to make their Mission ineffectual.

It is one thing to look now at their work, to behold it in its manifoldness and discern its high and holy and all-embracing nature, and to turn to them with thoughts of admiration and gratitude for their splendid and noble heroism on behalf of Truth and Righteousness; but how very differently were they dealt with when they were doing the great service on behalf of the Creatures and the whole Human Race. It is now one thing to recognise the meaning of their work as expounded in "The Perfect Way, or the Finding of Christ,"

and "Clothed with the Sun"; but it was verily another thing to be of them when they were proclaimed by not a few to be the *Apostles of Anti-Christ*. In these days they are being hailed by many as belonging to the world's Illuminati; they are being crowned with the laurels given to Prophets and Sages; they are being called Apostles of the Christhood that is to adorn this distraught Earth soon, and turn its planes into scenes of beautiful Redeemed Life wherein all things are pure and good, and all Life finds help to enable it to grow and find its perfect fulfilment.

Would that something of that appreciation had been bestowed upon them in their lives! It would have helped to dry up their tears of anguish and ease their pain. Verily they passed through the valley of Baca (or weeping) where were the pools full of Soul-tears. But they passed through even in their anguish as those who were more than Conquerors, though no cornet sounded the jubilation of their triumph. They were of the world's noblest Heroes, though no acclamation of the world's approval greeted them. They were Deliverers and Redeemers, though their lives were turned into Gethsemane and Calvary. Out of their experiences were born those new visions of all Life in its inherent properties, the purpose for which Life was fashioned and individuated, and the high and glorious destiny unto which it is to attain through the Deliverance of all who are in bondage (Man and Creature), and the Redemption of every one unto the true ways of life, the ways of perfect purity, perfect service, through perfect love.

It might be well to present in a brief and succinct form the work specially accomplished by both of them lest it should appear to some as if my paper were more a plea for their recognition as true Reformers and Seers than a presentation of the work done by them.

1. It should be borne in remembrance that Anna Kingsford demonstrated to the whole Medical Faculty that woman was capable of taking her true place by the side of man in the service of life, and that, in order that a student should qualify for the degree of M.D., it was not necessary for him or her to pass through the Physiological Laboratories. This was a work of no small importance, accomplished in the very environment of one of the worst centres of Vivisectional experimentation; and to all students who are humane in their sympathies, and who desire to escape the unspeakable tragedies wrought within the demonstration classes, it should be an example full of encouragement to them to follow the same path.

2. She likewise exposed the whole system of modern Therapeutics as fallacious, because built up upon wrong principles. For she showed by her keen perception that the origin of disease is not upon the physical plane of life—that is, the plane of phenomenal effects, but rather within the mind; that all organic disease is spiritual in its nature, and can be truly eradicated from the system

only through the purification of the mind; and that the true Physician is he who knows these things and who heals in that way. She thus lifted, or rather she sought to lift, the whole medical profession out of its materialism, and make their beautiful mission to humanity something infinitely higher than the earth-bound perfunctory service now, alas! too often rendered by those who have taken upon themselves the Sign of the Healer.

3. By the visions vouchsafed to her she saw the terrible effects upon the Astral Kingdom of not only the monstrous heresy of Vivisection, but of the whole system of the traffic in blood pursued and gloried in by the Western World. She beheld that Kingdom which should have been pure and helpful to the true evolution and culture of the soul turned into one of blood, so that the Planet was girdled with a dark belt whose density was so great and whose elements were so impure that the beautiful spiritual magnetic relationship between the Soul and the Spiritual heavens was interrupted to such an extent that, though the Heavens encircled the Planet, the spiritual life of Humanity languished. And so she gave to the world a new and true reason for that lack of true spirituality which has been so characteristic of the whole world, and especially of the Western World even under the profession and supposed reign of the Christhood, and showed that the way to return unto true spiritual conditions and realisations was through putting away the whole system of the traffic in blood, and making manifest true compassion unto all souls, Human and Creature—a truth which is now being realised through the new spiritual conditions springing up everywhere as the outcome of the purer ways which so many are following in relation to diet, clothing, and their attitude towards the Creatures—a truth the fuller realisation of which by all compassionate souls will at last effect the complete Deliverance of all the Creatures, not only from the shameful ordeals of the Physiological Laboratories, but also from those of the Abattoirs and Shambles.

4. Then when we turn to what we may term the *inner aspects of the mission of herself and her colleague*, we find that they arrived at the hitherto unknown meaning of the influences by which Vivisectioners are led to pursue their calling. For unto them was it shown that many of those who practise Vivisection are under the influence of what may even in these days of greater spiritual perception and realisation be spoken of as demons—*i.e.*, elemental powers whose magnetic conditions are in opposition to the true ways of life. It was shown unto them that not only was Vivisection the embodiment of the very worst form of the materialistic sacrificial system, but that its high priests were under the influence of the very spirit out of which all evil grows, and that all the terrible things done by them in the Physiological Laboratories were the manifestations of that diabolic power. And thus they gave a view of Vivisection which is self-interpretive, since it explains, by inference, how it is that men

who should be truly humane, who should understand the true meaning of compassion and pity, and who should be expected to make these beautiful feelings manifest, can pursue a line of conduct whose ways are cruel, and whose works are satanic.

5. In their experience it was given unto them also to know that the Creatures were often other than they seemed ; that they were not mere physical organisms with nothing more than animal instincts, but Souls who were on their way to the true Human Kingdom, some of these indeed Souls who had missed their way after arriving upon the Human Kingdom, and who had had to return into the Creature forms for purposes of purification. It was given to them to see the Human Soul looking out through some of the Creature forms, and anguishing within the Physiological Laboratories. And in this beautiful, if in some respects sad, truth they brought into the newer and higher vision of the Life of the World the true meaning of the wonderful intelligence of many of the Creatures, and the reality of their powers to endure suffering and even anguish like human lives. And they thus showed that the Creatures were parts of the organic whole, the little children within the Household, the elementary Human Souls within the great Spiritual System of the World who were to be cared for as those who were to attain with ourselves the fulness of Soul-life before the Divine, the crown of spiritual manhood and womanhood, even the Life of the Divine consciously realised.

6. And then, all these things were crowned by the yet larger work of being the instruments through whom the falsity of the entire sacrificial system was to be exposed ; how that system, Scientific, Scholastic, and Ecclesiastic, had arisen, and the terrible evils which had always followed in its path ; how it blighted the aspirations of the Soul, and prevented its true evolution ; and how Humanity had been dwarfed by it and robbed of the Divine Birth-right which was to have been and which shall yet be, the heritage of all Souls, viz., the Christhood Estate. And in this they were the heralds of the Coming Christhood ; the harbingers of the restored Golden Age, when all the world should be once more young, and its Kingdoms, Planes, and Spheres know evil no more ; the Prophets through whom the Divine once more spake, and the Wisdom of the Ancients was once more recovered.

